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A Journal of Religion

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An Editorial

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XLII

CHICAGO, FEBRUARY 26, 1925

Number 9

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 8, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918.

Published Weekly, and Copyrighted 1925, by the Disciples Publication Society, 440 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

A Lenten Prayer of Confession

THOU God of perfect holiness, in Thy presence the spirit of mortal cannot be proud. We draw near to Thine altar to commune with Thee, but we cannot endure the light of Thy face. Our sins shame us. We have done those things we ought not to have done. Turn not Thy face away from us, though we be unworthy, but hear the cry of our hearts for pardon and cleansing. Judge us not, O Lord, as our fellows judge us, but look upon us with Thy mercy. And judge us not as we must judge ourselves, but let Thy pitying goodness open fresh springs of power to overcome our sin even while we rest under Thy condemnation.

Often have we wandered into wrong-doing thoughtlessly—Thou knowest how thoughtlessly! Canst Thou forgive our careless ways? Forgive us we beseech Thee. And may we profit by our experience and learn wisdom from the pains our thoughtlessness has made us suffer. Create in us the habit of spiritual awareness. Make us sensitive to moral values. Sharpen our sight that we may clearly distinguish what is right, and quicken our will that we may do Thy will.

We confess not alone those sins that grow to full ripeness in our acts, but all nascent sins that lie growing from day to day in the unclean thoughts of our hearts. Forgive our hidden sins of the mind, all dark imaginings, all lustful and covetous musings, all selfish and harsh judgments upon others. Purify and sweeten our inner life. As Thou dost forgive our misdeeds, cleanse the sources of all our deeds that out of our hearts may issue goodness like that which is in Thee.

Yet, Lord, save us from too much thought upon our

sin and the failure of our higher purposes. Show us how we are to overcome evil with good. And may our minds delight to dwell upon those things that are noble and beautiful and of good report. May we keep close fellowship with Christ, to know whom is our best defense against the lusts of the flesh. In his name, Amen.

Child Labor Amendment Defeated for Present

THE PROPOSED AMENDMENT to the federal constitution, giving congress the right to regulate child labor throughout the United States, will not be passed this year. There is no virtue in blinking or denying that fact. The southern textile operators who, masquerading as a "Farmers' States Rights League," and the northern textile operators who, behind the cover of a "Committee for the Protection of Our Homes and Children," led the fight on the measure are entitled to all the cheering they desire. Theirs is the victory in the battle of 1925. Of course, they will hardly be foolish enough to believe that this single victory means the end of the campaign. The supporters of the child labor amendment are already announcing that the struggle will go on. Even if the present amendment should finally be rejected, even if every organization at present working for the amendment should desert the cause, even if every individual now enlisted should die or desert, the struggle would go on. For this is one of the issues that will not be settled until it is settled right. The calendar and the human conscience must in the long run triumph over any combination that would line the pockets of some at the expense of the souls and bodies of children. The final outcome is inevitable, while God is God. In the meantime, however, it devolves upon us

to settle on an immediate policy in respect of this issue. For those who have supported the amendment, and for those who have opposed it while declaring their devotion to the protection of children from the ills of modern industry, one first responsibility is clear. In no state must there be any loosening of the restraints at present exercised. In fact, there is a responsibility in many states on those who have opposed this amendment to secure the enactment of state legislation of an adequately protective character. By the degree to which these two tests are met the sincerity of much of the opposition to the proposed amendment may soon be gauged. We see, however, little chance of securing a satisfactory solution of this issue without the enactment of federal laws. A final responsibility we therefore hold to be the prosecution of a campaign of education that will ultimately carry to success an amendment that will make these laws possible. And we do not think that this campaign will have to be conducted over a long period of time.

A Footnote to the Child Labor Defeat

WHILE THE DISCUSSION of the check suffered by the proposed child labor amendment is in progress, there is one minor consideration that might with profit be called to the attention of some Americans. Ever since the passage of the 18th amendment we have been bombarded with charges as to how that provision was "put over" on the nation. It has been stated that the public had no protection against a determined and well-organized minority. The myth has been cultivated of politicians quaking before any little group with energy enough to send a post card shower to congress and the state legislatures. In the light of what has happened to the child labor proposal, that myth, at least, ought to disappear. The proposal had social, religious, journalistic and political support of importance. It had an active backing at least equal to that of any other social reform of the present generation. Yet it went down to defeat. The next time the story is told as to the ease with which amendments may be added to the constitution of the United States, it would be well for some of those who have fought valiantly in both the prohibition and child labor fights to arise in the audience and say, "On that point, I would like to make a few remarks."

Wanted: Sympathy for the Unknown Victims

WE WOULD NOT for a moment introduce a contrary word when others are expressing kindly human sympathies, but the case of the young man who was entrapped in the Kentucky cave, and whose unfortunate plight has called forth such heroic efforts for his rescue and has occupied so much space on the front page of metropolitan dailies for many days, is an occasion for reflection. We are wondering whether in a "human interest story" there is not more interest in the story than in the humans involved in it. Everything ought to have been done for Collins while a spark of life or a ray of hope remained. We would not criticize either the general or the local interest in

his case, but when one episode which presents possibilities of picturesque portrayal gets so much attention, and hundreds of others in which the welfare and the very life of human beings are equally at stake get so little, one can scarcely avoid the conclusion that some other factor than human sympathy is involved. Yesterday morning's paper carried across its first page a headline giving the latest news about Collins, and at the very least a two-column story telegraphed from the scene of the accident. Tomorrow's paper will contain, on an inside page, a brief note to the effect that one, or two, or three people were killed by automobiles on the streets of this city today. Some of those people whose death is going to be so briefly chronicled tomorrow morning are still alive at this moment. It is not too late to save them. But nothing is being done in their behalf, because no one knows who they are. There are still occupations which take too large a toll of life in industrial accidents and occupational diseases. Anything that is done for them must be done in the face of tremendous opposition. There are milk-dealers who will conceal the tubercular condition of a cow as long as possible, though the selling of her milk is quite sure to kill a baby. But they don't know which baby, so they continue to sell the milk to avoid loss on the cow. They may be just as sympathetic, just as heroic even, as the men who wormed their way down that crumbling crevice to save Collins; probably they would do it themselves under similar conditions. But it requires imagination as well as sympathy to take action in behalf of a victim whose peril is only hypothetical and a matter of statistical averages. We need more of the kind of sympathy that does not need to be stirred to action by a picturesque appeal or by the visible sufferings of a specific victim.

St. John's Apocalypse and the Censor

OUR FAVORITE bedtime theologian, Mr. Heywood Broun, admits to his column in the New York World a query as to what, from the standpoint of harm done, has been the world's worst book. His correspondent nominates for that distinction the Revelation of St. John, and refers to the recent predictions of adventist groups in Washington and on Long Island as an example of the effect the apocalypse has had in unbalancing thousands through the ages. The correspondent further enlarges on the failure of those who have had other books banned to take action in the case of this book which has demonstrably been responsible for much mischief. Mr. Broun refuses to believe that the Revelation should be censored. He agrees with the estimate of the harm done by the book, but he makes of the situation another argument in his preaching against the evils of any and all censorship—a preaching which, with him, never reaches its "Finally, brethren." "As a matter of fact," Mr. Broun comments, in defense of the apocalypse, "there is practically no such thing as wholly fireproof literature. An excellent neurologist tells me that Alice in Wonderland is one of the most dangerous books ever written, and recently there has been a considerable campaign by various

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parental organizations against the insidious immorality of Mother Goose. Once you give a censor leave to begin, he ought in all reason never to stop. The trick is not to let him start. And so I shall refuse to join in the demand that Mr. Sumner proceed against the work of St. John." All of which may sound like excellent fooling, but it is certainly in better temper than the remark attributed to Luther that if a man wasn't crazy before he began to study the apocalypse, the chances were that he would be by the time he finished.

Magnifying Religion in the Army

AMONG THE OCCASIONAL PUBLICATIONS that reach us, none is more revealing than the bulletin produced periodically by the office of the chief of chaplains in the war department. "Office circular No. 103, C. of C." has just been issued, and contains more than its due share of interest. For example: "The reappointment of the chief of chaplains was confirmed by the senate on the same day that body acted favorably upon the Capper-Hull bill which is designed to magnify the place of religion in the army by giving chaplains the same status as to pay, allowances and opportunity for advancement as is provided for officers of all non-combatant arms of the service." How shall we "magnify the place of religion in the army"? By giving the chaplains pay, allowances, and rank! No more shall a brigadier-general veterinary outrank a colonel reverend! No more shall the limits of a chaplain's ambition be an eagle when a dentist may hope to wear a star! No more, no more of that. We must "magnify the place of religion in the army." Yes, yes, precisely so.

Rumania Accused of Intolerance

AFTER A CAREFUL INVESTIGATION on the ground, after submitting evidence to the Rumanian authorities, after awaiting for months the reply of those authorities, the commission of the American Committee on the Rights of Religious Minorities has reported to the main committee that Rumania is violating the spirit and the letter of the treaty of Trianon by persecuting the non-state congregations of Transylvania. The religious persecution is being felt by Lutherans, Presbyterians, Baptists, Unitarians and Roman Catholics. The conditions discovered lead the commission to report "that unless a solution can be found for the present problems, racial and linguistic, religious and economic, Transylvania will continue to be one of the saddest lands in Europe, and a menacing danger-spot for the peace of the world. The burden of responsibility for the present and future lies in a measure upon the attitude of minorities, and especially upon the Rumanian government, which by the terms of the Trianon treaty doubled its territory and also doubled its solemn responsibilities." The commission that makes this report was constituted by Dr. Sylvester W. Beach, of Princeton; Dr. Louis C. Cornish, of Boston; Dr. Charles E. Shaeffer, of Philadelphia, and Dr. Arthur S. Hurn, of Leicester, England. On the committee which has made public the report are to be found such men as Arthur Judson

Brown, William Jennings Bryan, Archbishop Curley, Charles W. Eliot, Herbert Hoover, Bishop McDowell, Henry Morgenthau, William Howard Taft, Rabbi Wise. At the same time with the publication of the report the cables tell of the expulsion from Bucharest, the Rumanian capital, of a teacher in a southern Baptist school there. We do not in the least minimize the difficulties in which Rumania finds herself in assimilating the territories and peoples gathered in as a result of the war. But we will be interested to see how the public receives this news of unquestioned religious persecutions. The Rumanian monarchy has used every art of the press agent to fill western magazines with columns as to the beauty of its queen, the loveliness of its princesses, and the general splendor of its court. Will that suffice to save its government from the scorn that we have heaped so plentifully on the religious tyrants of neighboring Russia?

Should Newspapers Tell the Truth?

THE NEW YORK WORLD, with that attention to vital issues that has given its editorial page a national reputation, has been considering the open letter of The Christian Century to the newspaper proprietors of Chicago. Conveniently overlooking the fact that our letter was specifically directed to the men responsible for journals in another city, and even more conveniently leaving out of account the one New York morning paper that does have direct connections with Chicago journalism, the World, by analyzing the first pages of four papers for one day, comes to the conclusion that there is no need for the sort of shift in news emphasis that we have suggested.

We are ready to admit the superiority of the New York morning press to that of Chicago in respect to the treatment of crime and filth. It is difficult, for example, to think of a New York morning paper giving its display on the first page to the determination of a woman in Denver to continue a long drawn out legal battle hinging on the issue as to whether or not she was at one time an inmate of a brothel, while burying in ten inches in an inside column of an inside page the withdrawal of the United States from the international opium parley. This difference does exist between the morning newspapers of the two cities, and because it exists it is possible for the World, if it so desires, to chortle editorially, "See what a good boy am I!"

There is an aspect of this situation, however, which fully justifies the World in separating it from its local associations and giving it national attention. It is a characteristic of American journalism as a whole that it has achieved a facility in playing up the sordid aspects of our common life that it has not reached in any other field. It has done this largely because of a definition of news that seems to us to have been essentially false, and certainly has been divorced from any recognition of moral responsibility. The outcome, in terms of social disintegration, is such that the entire press will be

forced shortly to answer an aroused public opinion as to the basis on which it is proceeding.

What is news? No question is more debated; on none is there less agreement. The legend in many newspaper offices would make news a dog story—"If a dog bites a man, that is not news; if a man bites a dog, that is." News, by such a standard, is the bizarre. The influence of the theory is to be seen in the majority of American dailies. More attention is given to a second legend, that a good newspaperman is "one who knows where hell is going to break loose, and gets there five minutes ahead of time." News, by this standard, is hell breaking loose, and the influence of *this* theory is to be seen in the majority of American dailies.

The most serious attempt ever made by an American to answer the question has been that of the chief of the editorial page of the *World*, Walter Lippmann, in his book on "Public Opinion." In his chapter on "The Nature of News," Mr. Lippmann arrives at a conclusion that is hard to summarize, but that may be expressed somewhat as follows: News is not coextensive with truth. It is the course of events projecting itself into an easily definable shape that lends itself to reporting. In most instances the newspaper must depend for its understanding of basic causes on the interpretation supplied by extra-newspaper agencies. Limitations of time, staff and public interest are bound to center the attention of the newspaper on the objective, the concrete.

While we await a final answer to the question, it should at least be possible to affirm one thing that news is *not*. News is not lying. Yet that is exactly what many newspapers are doing. By their methods of dealing with the sordid, these newspapers are impressing on their readers a community and world view that, however accurate it may be in some of its details, is, in its sum, a lie. No community can continue in safety while its light is such darkness.

Some of the comment inspired by our open letter reads as though it had been suggested that the newspapers cease to publish reports of wrongdoing. No such proposal has been made. The words used were clear: "What is desired is that the sordid side be scaled by the life of a great city and a great country and given only the attention that it proportionately merits and that it proportionately has in real life." There is no lie more tricky and misleading than the lie of perspective. The paid manipulator of opinion spends his time affirming that mountains are mole-hills, and mole-hills are mountains. Thus, in the case of a steel strike, the public is urged to forget that thousands of men are wearing their lives out in a 12-hour day, and to remember that a strike leader once wrote a radical pamphlet.

The newspapers constantly commit this lie by smearing across their pages bestiality in such a way as to create the impression that bestiality is the focus of the city's life. Where it is not done by means of spectacular treatment, it may be done by means of constant iteration. It is at this point that the *World's* test of a newspaper by a single front page fails. It is not the

single front page that fixes the impact of a newspaper, but the run of interests in a city editor's assignment book. What kind of a story is it that a city editor always notes for further development, adding investigation to surmise, interview to testimony, illustration to discovery? The question answers itself. It is this determination to run down a breach of social order to its ultimate indecency, while dismissing constructive events as finished with a day's telling, that feeds the false view of the world foisted on many.

More devastating is the lie in the glamour that the newspaper casts about crime and bestiality. Not alone in headlines, but in articles, where no excuse of straitened space can be admitted, thieves are no longer thieves, but bandits; murderers are not murderers, but gunmen; adulterers are not adulterers, but proprietors of love nests. The surest method of becoming a hero of public attention is to commit crime. Kill your mother, and tomorrow the press will be devoting more space to your slightest word than to that of the President of the United States. It will photograph and interview you; compete without financial limit for such diaries, letters or other written material as you may desire to market; and will follow you to acquittal, prison or the gallows itself with the fanfare of fame. A few weeks ago a man on trial for a double murder in the state of Illinois insisted on taking the witness stand in the face of the protests of his counsel. Why? He had "always wished to appear as the star witness in a murder trial!" Where did the brain get that twist? What made the central position in a murder trial seem to that man a legitimate life ambition? Who was guilty of those two murders?

It is not necessary to speak of the way in which sections of the press, in its advertised purpose of giving the public what it wants, lies by a deliberate manufacture of bestiality. It is a criminal offense in England for the press to introduce into its reports of such matters elements that will not or cannot form a part of the official trial record. Should such a construction of the law for the protection of juries be applied in this country, it is safe to say that a large part of the press would stand in constant danger of prosecution.

To do the things that have been enumerated—to magnify wrongdoing until it overshadows the thought of a city, to give to the evil-doer a glamorous and romantic standing in the public eye, and even, on occasion, to manufacture sensation—is not to produce a newspaper. It is to propagate evil. It is to use the enormous machinery of publicity that is in the hands of the press to attack the subconscious defenses of public decency in the minds of the masses. It is to prostitute the profession of journalism.

A long time ago one of the deepest students of the human mind who ever lived stated that the road to communal decency lies through fixing the attention on "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." As Professor John Wright Buckham

says, it many A readers are crim are of scand things continued.

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says, it is becoming increasingly the purpose of too many American newspapers to fix the attention of their readers on whatsoever things are foul, whatsoever things are criminal, whatsoever things are ugly, whatsoever things are of ill report, admonishing them that if there be any scandal and if there be any shame, they shall think on these things. And this sort of prostitution, if long enough continued, will discredit the newspaper in any community.

Joseph Pulitzer—the man who made the World—knew that. Writing to one of his managing editors as to what the making of a newspaper required, Mr. Pulitzer put it this way: "Concentrate your brain upon these objectives: What is original, distinctive, dramatic, romantic, thrilling, unique, curious, quaint, humorous, odd, apt to be talked about, without shocking good taste or lowering the general tone, good tone, and above all without impairing the confidence of the people in the truth of the stories or the character of the paper for reliability and scrupulous cleanness." Theorists may take exception to this as a definition of what a newspaper is to carry in its columns. But in at least one respect Mr. Pulitzer was perfectly clear. There was to be nothing in the paper that he himself, as a decent member of society, would not make the subject of his own regular attention. In the case of the proprietors of some of the newspapers to which our open letter was sent, and in the case of a good many other newspaper proprietors in the United States, that simply is not so. They would never dare by their conversation to spread about in their clubs, or repeat at their own dinner tables, the sort of filth that their papers continually contain. Not only would they not dare; they are the sort of gentlemen who would never think of so doing. By what moral standard, then, do they flaunt this viciousness in the face of the community at large?

"It is because they are compelled to act without a reliable picture of the world," Mr. Lippmann himself has written, "that governments, schools, newspapers and churches make such small headway against the more obvious failings of democracy." Nor is it disputed that the task of giving to the masses a reliable picture of the world is beyond complete accomplishment. But when newspaper proprietors refuse to do what they can to make the picture as reliable as possible, when they conduct papers that flout those tests of decency and good journalism enumerated by Mr. Pulitzer, when they deliver themselves to the propagation of evil, moral condemnation comes upon them that they cannot long escape.

The newspaper proprietors will not be able to abide their present choice much longer. A mayor speaks in Boston, an independent editor in Buffalo, a nationally-known educator in Iowa—steadily the accusation moves across the country. The issue converges, for the moment, on Chicago. Already the experienced eye can see in the Chicago press the influence of the open letter of *The Christian Century* and such agitation as has followed its publication. With just a little more emphasis, a little more determination, a little more pressing home to the proprietors of their personal responsibility, the

changes that public decency demands will be ordered. The issue cannot be avoided. Those who recognize its importance—and especially those in the Chicago area—are under moral bonds to see that it is pressed home.

The Myth of the World Court

WITH THE SUPPORT of the Bok plan organization for effecting America's entrance into the league of nations, a meeting was held in Chicago on Sunday night, February 15, on behalf of America's entrance into the league court. Such meetings are being held in many parts of the country. The Chicago meeting was addressed by Mr. Raymond Fosdick, who was for a time under secretary general of the league of nations. Mr. Fosdick is an ardent advocate of America's entrance into the league.

A member of the large honorary committee that stood sponsor for the Chicago meeting, Mrs. B. F. Langworthy, president of the Women's City Club, sent to Mr. Fosdick a copy of *The Christian Century* containing the inquiry from Rev. M. V. Oggel, and asked that in the interest of better understanding he make reply to it. Mr. Oggel's letter is republished in this issue, awaiting some adequate reply from any person, high or low in the ranks of those who advocate our entrance into the court. Mr. Fosdick's reply is published also, in order that our readers may judge whether or not he met the issue. We think he entirely failed to meet the issue.

What is the issue? Let us put it in a series of statements of fact. The Hague court of arbitration established in 1899 consists of a panel of 132 jurists chosen from all nations, from which a tribunal may be formed by disputant nations who desire to submit their dispute to it. There is no code of law binding this "court" or affording a definite basis for a decision in terms of justice; it is avowedly an arbitration tribunal. Moreover, this tribunal has no jurisdiction; that is, it is unable to compel the appearance of one nation to answer the complaint of another nation. All cases submitted to it are submitted by the voluntary agreement of the litigants. Most of the nations of the world are members of this court, including the United States, the allies in the late war, and Germany, Austria and Russia. The court is a living organization today, available as much as ever it was for the hearing of international disputes.

In 1920, the league of nations, pursuant to its covenant, took steps to organize a court in which Germany, Russia and other nations non-desirable from the league's point of view, should not be invited to participate. Among the distinguished jurists selected to formulate the statutes for the court the league's council chose Mr. Elihu Root on the ground of his personal eminence as a jurist, though his country, the United States, was not a member of the league of nations. The statutes for the court were finally agreed upon, reported to the league, accepted by the league and the court established. What are the differences between the new court and the older court in respect of the three essential features of a court of law—(1) the body of judges, (2) the code, and (3) affirmative jurisdiction?

In respect to jurisdiction there is no difference; the jurisdiction is voluntary, not obligatory nor affirmative. In re-

spect to the code there is no difference; there is no code for either court, but only the scattered, unorganized, uncoordinated, vaguely formulated body of rules existing in customs, precedents, treaties and treatises; both courts have equal access to such rules as do exist. In respect to the body of judges there is this difference, that in the league court the nations in the league select a continuing body of eleven judges from the panel of 132 jurists named for the older Hague court; whereas in the older court the disputant nations, by their own agreement, select *from the same panel* the judges who are to decide their case.

There is not a single other essential or material difference between the two "courts" which operates to the advantage of the newer tribunal. There are details and incidents in which the later court is an improvement but the major differences, aside from the one mentioned above, operate to the advantage of the older body. Among these are, first of all, the fact that the league court is not a *world* court while the Hague court is. Germany and Russia as well as the United States and other nations are not in the league court. American opinion would hold that a world court of justice intended to operate for peace must include all nations. Secondly, the league court operates at a disadvantage because of its connection with the league of nations. This is said without any disparagement of the league of nations, but solely with reference to the fact that the league is a *political* institution, and it must be obvious that a world court must stand on its own feet without the presumption of being obligated or auxiliary to any institution exercising political power. The reservations proposed by President Harding and Mr. Hughes tend to disconnect the court from the league. But by no means wholly. And quite aside from the technical connections which still remain, the full possibilities in the hands of the league to vitiate the judicial functions of the court are illustrated by the provisions of the recent protocol which would make the court, as Senator Borah says, a counsellor, an attorney, for the league. This conversion of the court into a sort of department of justice for the vast military machine which the protocol proposes to set up makes that court as a tribunal of justice and peace manifestly inferior to the unentangled Hague court.

Waiving now other points of disadvantage which belong to the league court, as compared to the older Hague tribunal, let us look at Mr. Fosdick's attempt to answer Mr. Oggel's question. Anybody can see that he does not answer it at all. The question calls for some conceivable specific case which America would be willing to submit to the league court which we would not with equal willingness submit to the Hague court. Mr. Fosdick does not even try to deal with the question, but launches into a eulogy of the new court in comparison with the older court. He makes three points:

1. That the Hague court is a court of arbitration, and the league court a court of adjudication. This is an utterly unfounded claim. The league court was established by virtue of articles 13 and 14 of the covenant for the express purpose of providing an apparatus of *arbitration*. There is not a shred of law available to the league court which is not also available to the Hague court, nor is there a legal procedure open to the one which is not open to the other.

Mr. Fosdick's claim at this point has no basis whatever.

2. That the cases decided by the Hague court are in "water-tight compartments," no case affording a precedent for subsequent cases, whereas the opposite is true of the league court, thus affording a basis for the systematic development of international law through cases. Again we say Mr. Fosdick is dealing in pure myth. There is absolutely no provision for the progressive development of international law through cases in the league court that does not operate equally in the Hague court. Indeed, as Justice Florence Allen of the Ohio supreme court has pointed out, the league court by its own statute confines its cases and decisions in water-tight compartments when it provides that "the decision of the court has no binding force except between the parties and in respect of that particular case."

3. That the judges of the league court constitute a continuing and permanent body to which litigants may have direct access, while the judges in a case tried under the Hague court are chosen by the disputants after the dispute has arisen. This is the one valid point made by Mr. Fosdick in contrasting the two courts. To it we agree. It constitutes the signal contribution of Elihu Root to the making of the league court. Mr. Root made possible a small, permanent court by showing how the judges could be selected without hazard to the interests of any nation adhering to the court. The second Hague convention of 1907 tried to create such a body in place of its large panel of 132 jurists, four from each of the thirty-three nations represented, but was unable to find a method by which the smaller nations could be satisfied without direct representation. This problem was solved for the league court by Mr. Root's proposal that the assembly of the league in which all the states in the league are represented, and the council of the league, in which the greater powers alone are represented, should independently and concurrently agree upon the eleven judges. There is no reason why the same admirable principle of selection could not be utilized to reorganize the Hague judges. A week's work would effect such a change.

Mr. Fosdick left the impression upon those who heard him in Chicago that the Hague tribunal had ceased to function, and that therefore there was no real point in discussing Mr. Oggel's question. This was unfortunate, for the Hague tribunal is just as much alive and available as it ever was, or as the league tribunal now is. Naturally the league nations are now dropping their cases into the league court basket, but there is no reason why the Hague tribunal, with the reorganization of the body of judges on the basis of the Root proposal, should not possess precisely the same competence and prestige which is claimed for the league court.

Mr. Oggel's question has thus brought to light the fact that the so-called world court argument is, from the American point of view, a myth. From the league point of view it is real enough, because the league needed a court articulated with itself and from which Germany and Russia and Turkey could be excluded until such time as the allies deemed it "safe" to let them in. All the fine talk about America's cooperation, about this new court being a "step" toward peace, about our ignoble course in "standing aloof," and all

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that, is dealing in sheer fiction. America is already a member of an international court which is more truly a *world* court than is the league tribunal. Its body of judges, since the discovery of the Root method of electing them, could be made a permanent and continuing body much more easily than the league court can be reorganized in conformity to the Harding-Hughes reservations. Membership in this court as fully satisfies every consideration of international conscience as membership in the league court could do. There is not a single cooperative function—excepting, of course, such as would be involved in full commitment to the league—which cannot be exercised through the Hague court as well as, and in some respects better than, through the league court. Not until Mr. Oggel's question is answered specifically need the American conscience let itself be disturbed by professional league advocates who insist that it is our duty to join the league court.

In all this discussion, it is hoped that the central conviction of *The Christian Century* may not be obscured. We see no reason why the Hague tribunal should be galvanized into fresh vitality, any more than we see a reason why America should go into the league court. Neither court meets the demands of the new hour. Public intelligence and conscience have, we believe, gone clear beyond both of the "arbitration twins," the Hague court and the league court, and it now demands a *real* court with *real* law the primary statute of which outlaws the war system as the result of international agreement. Our present contention is simply that, being already a member of the Hague court, America's entrance into the league court is no advance at all toward judicial cooperation with other nations; it is only a duplication of the international obligations we have already assumed through our membership in the Hague court. The reason why we are urged with such passionate insistence to go in is because such a step will make almost inevitable our reasonably early entrance into the league of nations. Those who look toward this ultimate goal with satisfaction have a good reason for our participation in the league court. Those who do not have no reason at all.

Thoughts After the Sermon

III.—Dr. Vance on "The Old Rugged Cross"

WE PROTESTANTS, lacking as a rule any colorful ritual or liturgy, oftentimes use the sermon as a liturgical instrument. All religious ritual presupposes on the part of the worshipers a knowledge of the great facts and ideas of the cultus, and by means of processional, drama, lights, color, incense, music, common prayer, and other elements, it seeks to quicken the appropriate emotions and purposes of the worshipers. Liturgy is not didactic; it is artistic. It opens up no new ideas; it assumes that the essential ideas are already in the hearts of the worshipers and seeks to vivify them and to make them operative in the feelings and will of the congregation. The Catholic does not go to mass to learn: the church provides other means for his instruction. He goes to mass to *re-learn*, to have reproduced before him, objectively, in a sensuous and dramatic form, the essential features of the

faith that is already his. The mass quickens reverence and resolution and the sense of the supernatural, reaching its climax in the amazing miracle of the real presence in the bread and wine of the eucharist.

Our Protestantism, reacting against what it conceived to be a slavery to form which made no place for new and growing truth, swept aside most of the ancient drama of the Christian cultus, and set up the pulpit at the place where the altar stood. The pulpit of Protestantism has always been the center of instruction, and until recent times practically the only didactic agency maintained by the churches. But it is not alone a didactic institution; it has had to make up for the lack of all that symbolism in worship which Protestantism left behind when it left Rome. Therefore the sermon is as often an artistic construction as it is a lesson. It undertakes to make vivid through the symbolism of words what the priest makes vivid by the forms and objects of the ritual. It is a heavy load for preaching to bear, and we are coming to a place in our Protestantism where we feel that preaching alone is insufficient, that human nature needs more color, more objectivity, more sensuous symbolism in worship, than the words of a sermon, however vivid and eloquent, can provide. But meanwhile the sermon continues to exercise this ritualistic function of rekindling the images of faith and appealing to the emotion and the will without awaking or troubling the reason.

I am not among those who judge a sermon by the simple test of what it has *taught* me. If it stirs up the cooling embers of my soul, if it tells me something I have always known but am ever tempted to forget, if it brings before me the convictions of my youth and relates them to my memory of mother or father or some teacher at whose feet I sat, if it thrills my nerve with a sense of the glory of faith, or of my own duty, or shames me with the disclosure of my remissness or my sin, I thank God for it, just as I would thank God for a liturgical service that would do the same. And on hearing Dr. Vance in *The Christian Century's* pulpit last week, I was left tingling with emotion, a tonic emotion, that gave me the sense of new strength and fresh purpose. He did not give me a single new idea; he seemed rather to be trying to remind me of the ideas I already acknowledged. He did not solve a single problem; he seemed to assume that there were no problems save the problem of overcoming the lethargy and inertia of my moral will.

And I could not help comparing the sermon to a ritual, not alone in the method and purpose of it, but in the substance of it also. The preacher's theme was the cross. His purpose was to create by means of words a vivid image of the cross upon our minds. It was not a delicate, artistic cross, he said, but a gross and rugged cross. Indeed, it was not merely a cross, it was a crucifix: the Saviour hung upon it! What the priest does with the objective symbol, the preacher sought to do with language—to hold the cross in all its glorious ugliness before our conscience that we might see what our salvation cost.

I wonder if we shall ever know what Christianity as a power in history owes to the fateful drama that took place on the little hill outside the city's wall. Quite apart

from the theology of it—I am not thinking of that aspect at all—but only of the drama, the scene, whose circumstances lent themselves so beautifully to artistic idealization by imaginative love—could anything be more perfectly fitted to the creation of a new faith in the hearts of those who beheld it, or so well adapted to be imparted imaginatively to generation after generation? It makes me say that God not only sent his son into the world but that the very circumstances of his passing were part of the divine plan. If this son was divine, the rugged cross itself seems also to have been divine. Surely it is impossible to conceive another instrument or agency of death which, suggesting all the paradoxes of which life and death are made up, could have become the immortal symbol of so incomparable an event.

THE LISTENER.

The Nine Trains

A Parable of Safed the Sage

I ENTERED a Railway Terminal, from which I purposed to depart, and I looked about me as I walked in the train-shed. And there were Nine Trains that were standing side by side upon the tracks, and all were filling with passengers. And I walked across the end of the train-shed twice or thrice, and I inquired of each train what it was, and whither it was bound. And the Trains answered me from the Announcements that were above the Gates.

And the first said, I am the old reliable Erie, and we own our own Track all the way to the great city of New York. Jump aboard, and see the Bright Lights of Broadway.

And the next said, I am the Banner Limited of the Wabash, and I go to St. Louis and Kansas City. Come with me, for these are Interesting Towns.

And the next two said, We are the Scout and the Missionary, and we play unto the Santa Fe, and we go one of us by La Junta and the other by Amarillo from this frigid clime to Southern California.

And the next said, I am the Eastern Express of the Wabash, and I go to Detroit, and I carry a through sleeper for Boston.

And the next said, I am the Atlanta Section of the Dixie Flyer. And the next said, I am the Palm Beach Section of the Dixie Flyer, and I will convey thee to where Care is Drowned in the cheerful waters of the Sloping Sandy Beach.

And the next said, I am the Midnight Limited of the Monon, and I will convey thee to Cincinnati, and thou mayest decide in the morning whether to go to Norfolk or Biloxi or New Orleans.

And the next said, I am the Atlantic Express of the Grand Trunk, and I will take thee to Montreal and give thee a good long Toboggan Slide.

And certain of the Trains had Observation Cars with Gleaming Tail-Lights that proclaimed the glories of the Train. And there were friends with certain passengers who came, and who bade them farewell with many happy words.

And I said unto myself, I have been in this Station many Times, and have seen Trains lined up, but it never occurred to me before to consider how Nine Trains standing side by side and all headed in the same direction might be going severally to Montreal and Boston and New York and Norfolk and Palm Beach and New Orleans and Kansas City and Denver and Los Angeles.

And I considered how many roads there be that seem to go in the same direction, and that there are ways that seem right unto a man that lead him far from his Desired Haven.

But about that time the Gateman rolled the Iron Gate, and the train Conductor and the Pullman Conductor sat by a table beside it, and I walked up and delivered my Tickets and went in and went to Bed. And my train brought me where I had need to be, and the others troubled me not with their Siren invitations.

For, no matter how many other trains there were in that Station, and how attractive they were, I knew where I wanted to go, and I went, and I got there. And I would this were always true of all men.

One of the Multitude

O NAZARENE, we would not be deceived,
We simple folk who follow, some for the healing,
More for the loaves, a few for the revealing
Of God in Whom our spirits have believed
Even when His cruel world our hearts bereaved
Of joy, our hearts that bear not even the dealing
Of wild beast with its prey. For mercy, kneeling
To the Mercy whence it sprang, finds Him not grieved,
The Omnipotent, not grieved enough to end
Terror and ravage. Gentle Master, you
Have said He notes the sparrow's fall. Strange Friend,
To look and leave them fluttering in the snares!
Two sparrows for one farthing, five for two
We purchase. Does it help them that He cares?

KATHARINE LEE BATES.

Prayer

BE THOU a guide unto my feet
In ways I do not know;
Be Thou the Gleam that I shall meet,
Whatever path I go.

And for this boon, what gift for Thee
Have I, in life's last hour?
A weed-like soul that craves to be
Within Thy hand a flower!

CHARLES G. BLANDEN.

Shadows

THE shadow of the setting sun points to the dawn,
That man may not despair;
The rising sun foreshadows his decline,
That men may not presume;
The zenith Sun has chased all shade away:
Presumption now and fear alike are under foot.

JAMES WILLIAM KERN.

A Woman and the Mercy of God

By Mitchell Bronk

IN THE JUDGMENT of conventional morality she was a great sinner. One, or more than one, of the unambiguous commandments of God she had deliberately violated. We are assured that the wideness of God's mercy is like the ocean's illimitable breadth. Shall we believe then that that wandering soul of hers somewhere out in eternity is being sheltered by the Everlasting Mercy?

* * *

In the days before the part of New York which lies north of the Harlem river had been given the name Bronx borough and was known as the annexed district, Mott avenue was one of its characteristic streets; a quiet street because remote from the surface and elevated lines; shaded by old elms and maples of the district's rural past; and shabby because lined with tumble-down mansions and neglected lawns that once had been pretentious suburban homes. Even today a few of those ramshackle mansard-roofed wooden houses remain and may be sighted from the autocars that speed along the concourse above One hundred and sixty-first street.

It was to one of these houses that I was called to officiate at a child's funeral. The undertaker who had engaged me had said that the family were "foreigners," he did not know what nationality, and that they were giving the child a Christian burial out of deference to custom, for they had no religious affiliations or beliefs. This of itself was depressing enough to a Christian minister, and what added to the gloom of the function was the absence of any relatives or friends. With me, around the little coffin—it was such a tiny object in the emptiness of that great parlor!—were only the funeral director and the family: the parents, two small boys, and an old man, evidently a grandfather. At least I took him to be old, for his hair was grayer than the other man's, almost white. He was reclining in a wheel chair, apparently a helpless invalid. One could easily distinguish that they were people of culture and good breeding. The younger man's looks I did not like, maybe because of the hard lines around his mustache-shaded mouth. The woman was taller than her husband and her mass of black hair worn high on her head accentuated this tallness. Her eyes also were black, as was the satin gown she wore. The faces of all three were stolid; cold; having a dead look. Some verses of a German poem about A House of Death came into my mind as I stood there and perfunctorily read to the strange little company the words of my service book. There were photographs on the walls that I recognized as views of scenery along the Vistula, so I judged the people Poles.

When I called a few days later, and then a second time, no one answered my ring. We clergymen find ourselves in many unusual homes, and this poor little funeral was merely a passing episode of my professional life. So it seemed.

* * *

Then one afternoon the woman came to my study. The apathy of her face and bearing was gone and her soul was

awake in anxiety and trouble; that was plain enough. She said she wanted to talk with me about religion; because I had been in her home that day, and because she had gained the impression that I was fair and reasonable in my views about such things, and because she knew no one else to go to. She spoke in broken yet understandable English, mixed with many French and Polish phrases; spoke rapidly, with nervous gestures. There was no confession, no laying bare of her heart and life, except that her questions were a disclosure.

Most of all she wanted to know what I thought about God's forgiveness; his attitude toward the wrong deed and the wrong-doer. What becomes of the sin that has been committed? How may it be righted? And what does God's forgiveness amount to, anyhow?

She was not ignorant of religious matters; had been well trained in the teachings of the church of her parents and girlhood and knew the answers of that church to all these questions. Long ago, however, that faith had gone to the discard. Now she didn't believe; and yet she did. Survivals of childhood religious instruction and practice were coming to the fore in her consciousness, wringing her soul with doubt, fear, and guilt. And what did I, with my modern, liberal viewpoint, make of it all?

I did my best to satisfy her questionings; set forth my conviction and understanding of God's mercifulness, and especially of his infinite love, as I believe one always should when dealing with the spiritually distressed.

She thanked me for the interview and turned to go, but instead sank back upon the chair where she had been sitting and covered her face with her hands.

Was it because of some word that I had spoken, or because I had not said the word she wanted to hear? I do not know; but this time she did unburden herself to me, unreservedly, with a freedom that she had learned in the confessional of her ancestral church.

* * *

It was a story that has been told over and over again ever since the beginning of human society, that innumerable priests before me had had to listen to.

She and Ladislas Balicka had been boy and girl sweethearts, but through mischance, misunderstanding, and the unreasonable compulsion of her parents she had been married instead to Ladislas' friend Koska. Unhappy, stormy years followed there in Danzig, which was their home. Koska loved her, at times worshipped her, but also cared greatly for their friend and persisted in having him much at their house, blind to the danger of it and heedless of the temptation to which he was subjecting his young wife and Ladislas. Thus the larger share of the blame was his. The result was the not uncommon one in such triangular affairs. The lovers fled to America.

Under assumed names and in a western state, by the aid of a crooked lawyer, Madame Koska secured a fraudulent divorce. Then they were married. There had been a few years of happiness, and children were born; but the

namesis that unfailingly pursues those who have shattered the laws of God and society did not long delay with its retribution. They had drifted here to New York, where Balicka had secured employment in a banking house with extensive foreign connections. They had naturally shunned the society of Polish-Americans; indeed had made few acquaintances during these years in America.

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The German consul, whom Balicka had met in a business way, begged them to visit at one of the city hospitals a fellow countryman of theirs whose deplorable case had been referred to him. The man was helpless, destitute, and friendless; paralyzed from some strange incurable disorder; with weakened mind and well-nigh speechless. The Balickas visited the unfortunate the next Sunday morning.

* * *

"God of heaven! It was that other husband of mine, Koska! Was it not horrible? Think how he must have hated us, for years! In time the spirit of revenge also took hold of him and he came over here to hunt us out; to kill us, shall I not say?—the one or the other or both of us? He had been here for a long while, but had searched in vain, so well had we lost ourselves in this new world. At length his money was gone and he fell ill.

"And now here's the dreadful part of my story.

"Ladislas would have this man brought to our house; insisted that it was the only thing to do; that we must care for him. His affection for the boyhood friend seemed to come back; or he wanted to make up for our guilt; or he wanted to torture us; or I don't know what it was. Little he cared for me and my feelings! When I cried out against it, and reminded him that such an arrangement would make my life a hell, he only sneered and told me to go to that place.

"And has my life been a hell these past weeks? You judge, Doctor! To see day by day the half-intelligent look of reproach and detestation upon the shrunken face of that miserable invalid; never to be able to forget my monstrous

relationships to these two men—"Those whom God hath joined together!" *Misericorde!* He's joined me to both and both hate me!—to think how we have wrecked our lives and happiness! Oh, God! what a fortune! or misfortune! Don't you think I have suffered? And to have not one single friend to whom to go with my trouble! Are you surprised that I have turned to you, a stranger and one who has been used to looking at life from such a different standpoint? And what makes it worse, my second husband is coming to take such delight in my torture that he does all he can to aggravate it. And, worst of all, my belief in God is coming back, as I have told you, and I begin to fear him and his justice. Oh, God! what to do?

"And I want you to tell me—you claim to be his minister—what to do. I can't keep on living like this. Shall I go away? but where? and how? I am a helpless, weak woman, all ignorant of your American world and ways, and there is no longer any Poland for me. Shall I kill myself? But there are my children, whom I love—or shall I kill these men?—or all of us? But there again, I'm afraid of God. Oh, God! God! what to do?"

* * *

As best I knew how I told her, and I prayed. It was the only thing and all that I could do. I could only speak the word of the gospel of the Christ whose priest I am. If any man has a better solution for such a problem of destiny as this poor woman's, I wish he might have been in my place.

A few days later the older of the two little boys came to my home with the message that his mother was ill and wished to see me. She and the children were alone in the big house on Mott avenue, except for that shadowy, unsentient figure in the rolling chair. No doctor had been summoned, yet the woman was dying from the poison she had taken.

She only wanted me to tell her once more, as I had assured her the other day, that God is a merciful God, that his mercy is broader than the widest sea, and the pardon of the Christ sufficient for even the woman who has broken more than one of the commandments.

Why the Rockefeller Plan Failed

By Alva W. Taylor

THE RUSSELL SAGE FOUNDATION has just completed a thorough-going investigation of the so-called Rockefeller plan of industrial representation. No one doubts the sincerity of Mr. John D. Rockefeller, Jr., in setting up the plan nor the non-partizan temper of the Sage foundation in their work of investigation and interpretation. The name of Mary Van Kleek, who directed the study, is a synonym for ability, sincerity, moral courage and fair-mindedness.

This plan was worked out by W. L. McKenzie King, now premier of the Dominion of Canada, after the famous strike of 1913 in the mines of the Colorado Fuel and Iron Company, the principal stock-holder in which was Mr. Rockefeller, Jr. The horrors of the Ludlow

massacre shocked the country and aroused Mr. Rockefeller to face the question of labor relationships in industry. The strike had been nothing less than civil war with the miners on one side and company police and the state constabulary on the other. The company police were largely hired gun men of the feudal retainer type, and the state constabulary were a militia furnished to corporations as strike breakers by a state administration all too pliant to corporation demands. Mr. Rockefeller went personally to the strike area, investigated thoroughly, and has from that day to this been one of the leaders among employers in denouncing the use of private gun men and arbitrary methods in dealing with labor. His pronouncements

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on industrial democracy have been widely circulated by those agencies seeking a better way in industry. He took issue squarely with such employers as Judge Gary in President Wilson's industrial conference and was one of the Interchurch executive committee who heartily approved the famous steel strike report.

EFFECT OF PLAN

The Rockefeller plan became the mother of shop committee schemes in this country. In the decade since it was put into operation more than one thousand employing concerns have adopted some form of shop representation. Some employers have done it because they have come to the honest conviction that the employee has a right to a voice in the shop where he puts his life and skill, and others because they thought it a handy way to defeat labor unionism. The Pennsylvania railroad company is a striking illustration of the latter type. The unions have consistently opposed the movement because of this motive within it. They have also been warned of their own deficiencies through its success in supplying, in many cases, that intimate contact within the shop that craft's unionism had not permitted. Their answer to that discovery has been an experiment in the Baltimore and Ohio Glendale shops, combining craft's unionism with shop representation, that has proven gratifying and bids fair to usher in a new day in industrial relationships and shop production.

NO EQUALITY OF REPRESENTATION

The Rockefeller plan was proposed as a definite means of "actual participation by the employees in determining working and living conditions." That declaration was taken by the workers as a new charter in industrial democracy. The Sage foundation investigation finds that it has not been so applied and concludes that "an industrial constitution for the company or for the industry, or a partnership for labor, it has not yet become." It finds that real grievances are not democratically considered and that there is no genuine collective bargaining over wages and hours. As a mollifier of small grievances and as a method for ironing out friction it finds that it works very well, but that there is no equality of representation and thus no real application of the methods of representative government to the industry. Any man may bring in his grievance or petition for any sort of new arrangement. Shop committees may discuss freely, but final decisions are left to the employer side wholly. The very fact that the representative of the men is an employed man himself, subject to any prejudice the superintendent may acquire for use in the exercise of his final arbitrary authority, makes it impossible for him to urge the cause of his fellows effectively. Hundreds of workers were interviewed under the promise of complete secrecy and in no case did they agree that there was any complete representation of a cause possible. With all this the plan is found to be a great improvement over the old method of arbitrary "hire and fire." It is summed up in the following words:

The conclusion is that abuses through compulsory buying in company stores are things of the past; that inevitable com-

plaints against prices are dealt with promptly and frankly through the representation plan; that the old influence of the company in county and state politics, so much discussed in 1913, is no longer exercised; that life in the camps is happier and more healthful, and opportunities for schooling are greatly improved. But our examination of the procedure of the joint committees has shown that these changes are due primarily to the initiative of management. Employees are not given responsibility for decisions.

Thus it is found that as a result of this plan, working and living conditions are more wholesome and happy for the miners and their families, but that the miners are not satisfied that their representatives have the power to protect them in decisions regarding wages and other conditions of work. It points the way but has not yet provided the way to a termination of the conflict between the employers interested in employees' representation plans and organized labor which has thus far bitterly opposed such plans in the belief that they set up "company unions" designed to replace labor unions.

MORE LIBERAL TOWARD UNIONS

On this larger issue of shop union or crafts union the report credits the company with "a much more liberal attitude toward unionism since the employees' representation plan was introduced," but adds that "a conflict is in existence in Colorado between employees' representation and trade unionism, which must be dealt with before any plan can be made to work satisfactorily." It says that "the issue of trade unionism versus employees' representation is kept constantly alive by the company's refusal to permit union meetings in any building in the camps owned by the company, by other frequent instances of antagonism to unions and by the company's policy of accepting the wage scale of its competitors which has actually been set by unionized companies through negotiation with the United Mine Workers, while refusing to deal in any way with the miners' union."

The opposition to unions only makes a fighting issue for the unions. In the nation wide coal strike of 1919 sixty-two per cent of the men went out even though labor meetings were not allowed on the company property, in the Y. M. C. A. buildings or about mining villages. The men know that while the company pays the union wage it denies them any voice in determining that wage by denying them the right to join the union. Many of them resent the inability, imposed upon them, of having no share in the support of an international union which keeps their wages up.

"Employees' representation, as practiced in the mines of this company," Miss Van Kleeck says, "works a revolution in remedying the outstanding grievances of an earlier decade, but—limited as it is to conference, concerned primarily with adjustment of grievances, and failing to take cognizance of organized labor—it does not develop leadership or stimulate interest among the wage earners. The lesson for industry generally in the experience of this company is that giving workmen a voice in the management of industry is decidedly a

step toward permanent industrial peace and efficiency, but the measure of success to be attained by an employes' representation plan depends on the sincerity and intelligence with which the plan is carried out by foremen, superintendents and higher administrative officials."

The future would seem to lie with the Glenwood

Shop plan where the craft union and the shop committee find a way to keep both the broad fellowships of the labor movement and the intimate working contacts of the shop committee.

The Rockefeller plan is a modified form of industrial paternalism. The Glenwood plan offers a way to industrial fraternalism. And democracy is fraternal.

The Supreme Test of the Young Rich

By Robert E. Lewis

SOMETHING INTERESTING and baffling is happening to the elderly rich. All of a sudden, the rich patron finds that to continue his support of social service as it tries to find fundamental solutions, is likely to cost more than he anticipated. He, himself, is now put upon the defensive. In the past, charity has cost him a certain amount of time and a small portion of his profits in business, or of his earnings from investments. But now it challenges his process of acquisition.

Social service has been popular; many privileged people have been deeply absorbed, not with creeds and ceremonies, but, as they say, with "things that are vital," and with "doing things that will help." They have financed agencies and causes to provide pure milk for babies, food inspection campaigns, and legislation for markets and meats. The delinquent boy no longer runs wild; juvenile courts, probation officers, big brothers and correction farms are the order of the day. Prison reform and all kinds of rescue and relief have speeded up. Agencies to care for the poor, orphanages and charities whereby the community can extend a friendly hand to the impoverished, the deserted, the dependent, have been brought to new standards.

A BAFFLING CHANGE

Most of these enterprises were backed by rich patrons, and, it is needless to say, managed by social workers with keen and persistent purpose. The whole process was on the way to be considered a science. It was standardized. And then what happened? Something baffling to the rich. Social scientists know that such relief can never dam up the streams of sorrow and poverty and human demoralization. It cannot prevent the human wreckage produced by the prevailing industrial order. Social reconstruction must go much deeper than salvage.

The notable patrons and patronesses, the mainstay of our prevailing social service, are severely shocked; some of them are quitting, or are demanding that the social engineer quit.

The situation demands, for example, a minimum wage law for women, constitutional in state and nation. It means among other things that wealth must become more completely responsible to authority and to law. I am my employes' "keeper." The curbing hand falls upon the patron himself, and he resents it. The new

order means a proper adjustment of all wage scales and of all profits of industry. It has to do with hours of work and of leisure. Early social service struck out for sanitary conditions and factory inspection to back it up. The new social service deals not only with wages and hours and safety devices, but with organization, with collective bargaining, with democratizing.

Now social service raises questions as to the acquisitive process itself. It even asks whether people who do not work should win fortune. The patron faces questions as to surtaxes while he lives, and inheritance taxes likely to sequester much of what he leaves. The social mind asks why millions of families in the United States now live upon less than a decency income. Why do 14,558,224 income earners receive less than \$1,000 per year?

THE RICH MAN'S CHOICE

The patron must make his choice. Will he support social reform and social servants when his own methods of fortune-making are under scrutiny and are likely to come under restraint? He did support social service when he thought the only stake was the life, health and fortunes of the poor, the dependent and the delinquent. Now the tables are turned and the challenge is made to wealth. To such of the rich as have spiritual motives will come a great opportunity to serve; the others will organize and fight it out. The rich patron paid for all kinds of surveys of charitable institutions and of persons in need, but now he, himself, is to be surveyed. Will he act like a man, or will he retaliate with a smoke screen of propaganda: "radical," "insurgent," "bolshivist"?

The attitude of women gives encouragement. Women of wealth appear to respond to social needs where men of the same circle, sometimes "their own men," are moved only to oppose. A manufacturer's wife will lobby for a minimum wage bill at a state capital and stand up against the cynical buffeting of the manufacturers' agents who oppose the bill, even though her husband is a member in good standing of the very group which employs the agent and which puts up the money to defeat the bill. There are sufficient examples of this to lead us to ask these questions:

Does the hope of support from the wealthy for industrial reform largely rest upon the finer conscience of women?

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Does their detachment from trade and commercial associations permit them to act with more freedom?

Or may we expect the young rich of both sexes who have received a modern education to be socially minded?

An occasional periodical in New York and Chicago is backed financially by fearless women and men of wealth who resent the alliance of the rich with reaction. In business there is an increasing number of manufacturers who earnestly desire to break away from "the system" and conduct their affairs according to the principles of Jesus. As this number increases and they unite for conference and mutual support, there will be a progressive movement in business which may affect very seriously and favorably the whole industrial situation.

The attitude of the Jew toward advanced social readjustment raises the question as to whether he may not be a better Christian than some Christians. In Cleveland the Ladies' Garment Manufacturers and the union of employes have an agreement whereby all the questions of pay, hours, conditions of work and responsibility are determined mutually; where an office of neutral experts is paid for by both sides to determine the facts in all cases of disagreement; and they have established a board of arbitration with authority to hear and settle disputes of a serious nature. It is one of the constructive steps in the new social economy.

But in Cleveland there are any number of orthodox churchmen who have no such just manner of handling labor difficulties. They operate upon the paternalistic system. Frankly, were it not for his creed would not Mr. Filene of Boston be claimed by the church; would he not be exploited by church conventions everywhere as the noblest Christian merchant of them all? Do his works justify it, if not his creed?

SOCIAL SALVATION

Social salvation is striking deep. It is possible that it will bring about a new and more fundamental alignment than the creedal. Jesus urged his disciples to believe in him because of what he did, even if they could not understand what he taught. Faith cannot be expected to "save" excepting as the individual or institution squares up to the standards of Christ. He makes no exception of the rich Christian. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

And these matters were of such intense significance to Jesus that he said: "In solemn truth I tell you that in so far as you render such service to one of the humblest of these my brethren, you render it to me." So the standardization which the young rich really confront is not, how much have you got? but, Are you getting it according to methods consistent with the mind of Christ?

From this point of view the financial bureaus would not rate you according to the wealth you have amassed, but according to the efficiency of your plant in making character and happiness amongst all those who are

related to your business. The plant is not a money-making establishment, it is a character and happiness factory, according to the new standard.

"The Christian ideal is not practical under modern conditions; business is business." Such an attitude heads the rich, young or old, in the direction of a class struggle. The full acceptance of Jesus' standard for the social order alone will prevent a class struggle. This is the terrible reality which the religion of Jesus assumes. The selfish order creates more human wreckage and deformity than all charity can correct. Charity and relief play a losing game day by day, the forces of misunderstanding and destruction are so rampant and widespread. The forces of social immorality, the causes of poverty, illiteracy, dependency, delinquency and selfishness are removable only under standards of a more vital religion than the church generally practices.

OPPORTUNITY FOR YOUNG RICH

The heroic application of this higher and more vital standard to industry will give the young, socially-minded rich their supreme opportunity for leadership, and for reform. The young, socially-minded rich are challenged to coalesce their forces against economic subterfuge. There are no "common people" excepting those in either class who are primarily selfish. They are common people. To have good standing manufacturers would be those who project their businesses on the level of brotherhood with their workers; and only such should the socially minded bankers finance. Such men will have such regard for the worker that they would rather be crushed with him than see him crushed alone. The process of writing the social conscience into the statutes and the practice of the land is painful not to the rich as such but to the selfish. The young, socially-minded rich feel here a challenge to a great campaign the issue of which must ultimately be the enlargement of human life. They see a fervent need. The challenge is more exhilarating than the healthy competitions of the polo field, the track or the gridiron. The zest of great victory is before them, the zeal of great trial, the feeling of great duty heroically performed.

The rich young social servant will contribute to his own liberation as well as to a change in the viewpoint of his class. Service, not profits, will save him. If a factory produces character and happiness it will have an essential place in Jesus' system of social economy; otherwise it will be a social nuisance. The supreme challenge to the young rich is to do their part toward making the lives of the producing class as free from injustice as they think their own to be, and therefore as contented and happy. The supreme opportunity of the privileged is to take this initiative.

This initiative, generally assumed, might prevent the otherwise inevitable and harassing class division and struggle in America which continues to be the undoing of Europe. Some well-meaning and able group, rising above group consciousness, willing to serve the greater ends of democracy, must take this initiative. Can we

expect it from the proletariat? They are led by Marx in the direction of class domination. Can we expect it from the closely articulated industrialists? They are class conscious and more completely mobilized for struggle. But the educated, socially-minded young rich

who would do something for their generation, they who have training and intelligence above their station and who have the instinct of service, to them this appeal comes to add to their financial power the irresistible power of social unselfishness.

British Table Talk

London, February 4.

BARON VON HÜGEL died in Kensington last week. He was not an Englishman by birth, but he had made his home among us and he wrote in our tongue, and there have been few writers with as deep and gracious an influence as he had upon the thought of the Christian church, and there is no one who can fill precisely his place. A

The Death of Baron Von Hügel Catholic in his faith, he had as many friends in all probability among non-Catholics as in his own church. A master of Biblical studies, he was no less a philosopher and a careful

and shrewd observer of the modern social and economic world. A most learned student of the mystics, he was at the same time a mystic himself, and the two things are often separated. It is easy to study mysticism without being within the secret. The Catholic was at the same time a student who accepted the main results of the historical criticism of the Bible. He did not hold, for example, the Johannine authorship of the Fourth Gospel. The man of title could write in one of his essays of a washerwoman in the Midlands with whom he had the honor of being a fellow-worshipper. The Roman church quite wisely allows a considerable freedom to its laymen. In this country Lord Acton, Coventry Patmore, and Baron von Hügel were not checked, though they were exceedingly bold at times in their criticism of the church. Certainly von Hügel could never have left his church, but he was able in his own way to present the spiritual treasures of the ancient church, and at his touch somehow the other things,—the memory of the inquisition, the persecution of the Waldenses, the bitter and cruel resistance to scientific truth, the intrigues demanded for the keeping of temporal powers—all these things receded into the background, and the reader was left with St. Francis, and St. Theresa, and all the saintly company. Yet this writer, convinced Roman as he was, was generous to all outside his church. He learned eagerly from Holtzmann and Troeltsch; he was always very willing to speak to companies of clergy and ministers in their societies or fraternals. Baron von Hügel was not of our Protestant company, but every Christian man who reads him knows that he was a very great Christian, whose life was hid with Christ in God.

Critics of Copec Answered

The bishop of Durham and the dean of St. Paul's along much the same lines have attacked Copec. They are not left unanswered. One of the best answers appears in the *St. Martin's Review*, from one who signs himself "One of the Commissioners." It is in many ways a necessary corrective. The dean has declared his belief that the affair was the work of some fussy Anglican clergy, eager to commit the church to socialism. Out of two hundred commissioners there were, as a matter of fact, about 26 Anglican clergymen. The vast majority were lay people and there were many nonconformists. The deputy chairman, Dr. Garvie, was a Congregationalist, one of the two secretaries, a Quaker, the chairman of the executive, a Baptist! So far from its being a socialist put-up job, there were Tory members of parliament and highly respectable professors working at the problems of politics, socialism, and industry. Over the commission on politics Lord Eustace Percy, the education minister in our present Conservative government,

presided! When the dean attacks the conference on the ground that the clergy were lecturing the business-folk and economists, he either never knew or forgets that the conference consisted "largely of the political experts themselves who happen also to be Christians and who have joined the Copec movement because they want the Holy Spirit to enlighten them on their own subjects, which they find in these days very difficult indeed to pursue and yet to remain always loyal to Christ. Copec is not a society of clerical amateurs claiming to guide politicians. It is a gathering of all kinds of Christians to help one another in applying Christianity to ordinary life." It is a very good answer to the dean, but unhappily the attack and the answer will not always go to the same address. The writer, it may be added, does well to point out that precisely the same attack was made by the same man, the bishop of Durham, upon Westcott and Dr. Gore in the days when they worked in the Christian Social Union. It is no use attacking Westcott now, he has become a great and revered memory. The attack is renewed upon the living, but those who remember the former targets will take comfort when they are attacked in their turn.

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Meanwhile Copec Advances

One of the characteristic activities of this winter in the churches has been the localization of Copec. The present notes I am writing from a Welsh town, Barry, where the churches for a whole week are conducting a campaign to awaken their own members and others to the meaning of Copec. This is only one instance out of many. These regional conferences and other campaigns are all arranged locally. Miss Lucy Gardner, the secretary of Copec, tells me that the progress made in this way has been amazing. The leaders at headquarters have not planned any of these campaigns. They leave the enthusiasts for Copec in each town to arrange their own conferences according to their local needs. There can be no more healthy sign than the springing-up of many fires at the same time. When the same movement is shown to be at work in many minds in many places at the same time, there is good reason to thank God and take courage. It is far healthier that a thing should be made local in this way, than for a great campaign to be engineered from headquarters. I cannot remember a movement in which so much has been done with so little official organization. In the different centers different approaches are being made. In some places special emphasis is laid upon education, or the home, or things international, but everywhere the method of Copec is followed. In Barry, for example, on successive nights, the people are being invited to consider the Christian society, the Christian disciple, the Christian interpretation of God, and at the end Mr. George Davies, formerly the member of parliament for the Welsh university, is to drive home the application. In addition, many sectional meetings are being held for ministers, and guilds, and other societies. So the good work goes on. There are plenty of dangers and snags, but there is advance, and there are signs of the springtide.

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Mr. Herbert Clarke of the Christian World

Mr. Herbert Clarke, the editor of the *Christian World*, the last remaining son of James Clarke, who practically founded

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the paper, died last week. It was quite possible for a man to be contributor to the Christian World for years without seeing much of Mr. Clarke, but it was impossible for any such contributor not to know that he was writing for an editor who understood what he wanted, and was always ready to say most courteously and frankly what he thought of work submitted to him. It must be nearly twenty years since I began to write as an occasional contributor for his paper, and I had many letters during those years, always brief and clear; and, therefore, though I only had one interview with him in his office, I knew that Mr. Clarke was a watchful and independent editor, who, writing little himself, was an excellent conductor of his orchestra. He had his own strong convictions, for the declaration of which he was always ready to use his paper, but anyone who knows the Christian World knows that it retained under him, as under his father, the tradition of a liberal and generous freedom, and it has provided through its long history a city of refuge for many unpopular causes, and many hunted refugees of the church. The future of "religious journalism" in this country is by no means clear at the moment. The very fact that the daily press gives much space to the discussion of religious problems does not make it easier for the thoughtful weekly journal to hold its own. There are certain weekly papers of a popular kind which have great circulations, but I am thinking rather of the more serious papers. They will have a hard fight before them, unless, indeed, Christian folk awaken to the supreme importance of the press. Of this awakening there are not many signs as yet. But whatever happens in the future in any history of British religious life during the last sixty years and more there will be a place

for James Clarke and his sons; and they would be well content if, with their names, there went the witness that they had stood for a Christian faith which did not fear enquiry, and was not inconsistent with freedom, and that they had not betrayed to popular clamor the things in which they most surely believed.

And So Forth

Sir James Yoxall, a leader of the teachers of this country, is among those who have died in the last week. Sir Ryland Adkins is also among those who will be missed in many good causes. He was recorder of Birmingham, and a leading member of the Congregational churches, an excellent speaker and a most loyal member of his church . . . The Congregationalists are making their appeal for the last £100,000 for their forward movement. There are only three months left, but, by faith, they have taken the Albert Hall for a thanksgiving meeting . . . The Livingstone film is being very well received by the authorities on film. It will be able to make its way on its own merits as a film, and so a great story will go abroad to the millions who resort to the cinema. Incidentally, if it goes well, it should make the books on Livingstone go also. Nothing sells a book better than a good film . . . Cross-words, which, I am told, have ceased to rage furiously in America, are now troubling us greatly. There are some who think they are an ingenious contrivance of the dictionary-publishers. At any rate they must be selling out old stocks. But, speaking as one who still is uncaught by the game, what a really useful game it is! Mr. Baldwin went out of his way to speak of it with much inside knowledge.

EDWARD SHILLITO.

The Book World

Theology and Religion

PERHAPS I HAVE REFERRED before to the notable volume,

CHRIST THE TRUTH, by William Temple, Bishop of Manchester (Macmillan, \$2.50), but it is worthy of another mention. This is, as the author explains, the elaboration of a foot-note in his "Mens Creatrix" in which he asserted that, while man tries to conceive of God "as knowing all time in a moment of time," in reality the comprehending divine mind is extra-temporal. This touches upon the field of "Space, Time, and Deity." Temple thinks that theologians have too much allowed the general conceptions of the structure and meaning of the universe to be framed, and the intellectual scene to be dominated, by philosophers whose theories have no place for a specific incarnation. Such thinkers do not necessarily produce a materialistic or an atheistic philosophy, but they arrive at an idea of God which precludes his ever doing anything in particular in any other sense than that in which he does everything in general. What is needed is a more Christian view of God, history, and the world,—a "Christocentric metaphysics." To make such a contribution as that is the purpose of this book—a philosophy in which the incarnation is central. The pitfalls in the pathway of such an approach are evident. The danger lies in paralleling the errors of the scholastics who set out not to discover the truth but to defend something. A metaphysical defense of a strict trinitarian doctrine perhaps does not sound like an alluring theme, but Bishop Temple makes it so and produces a masterly argument.

There is a third edition of Dean Inge's PERSONAL IDEALISM AND MYSTICISM (Longmans, \$1.75). Inge rivals Paul Elmer More as a doughty defender of Platonism, and boldly declares that Platonism cannot be torn out of Christianity without destroying it. "The main object of this book is to plead for the traditional philosophy of the Catholic church (which is Platonic or Neoplatonic) against modernism which is a revolt against the Greek element in Catholicism, resting in part on post-Kantian subjectivism and partly on American pragmatism." Pragmatists please note and consider.

A few weeks ago Philip Cabot told the readers of this paper how he came to write EXCEPT YE BE BORN AGAIN (Macmillan, \$1.50). It was an interesting story which he had already told in part in "The Conversion of a Sinner" in the Atlantic Monthly. At fifty he had made a success in business and was broken in health and oppressed with a sense of disillusion, emptiness and failure. Through Fosdick's "Meaning of Prayer" and James' "Varieties of Religious Experience" (the work of a pragmatist!) he rediscovered God and learned that the soul must be nourished by worship through prayer. The remedy for all ills is such a faith in God as will polarize life, unify its motives, and counteract the centripetal and destructive forces. Such a belief is confirmed by the fact that it works. A suggestion toward a technique of religious life is found in the insistence upon a periodic alternation between meditation and practical activities.

William W. Keen is a distinguished surgeon, now 87 years old, with the keen mind of a scientist and the simple faith of a child. It is good to read the words of such a man. His EVERLASTING LIFE (Lippincott, \$1.00) presents little argument about immortality, but expresses a deep confidence. The doctor thinks that the simple gospel is enough. "The eunuch said, 'I believe that Jesus Christ is the Son of God.' Dare we demand more than the all-sufficient biblical creed? What is sufficient for the apostles should be sufficient for all Christians."

Three books about Christ: John A. Hutton's THERE THEY CRUCIFIED HIM (Doran, \$1.75) is a series of deep and tender devotional studies of the death of Christ. Howard B. Grose's NEVER MAN SO SPAKE (Doran, \$1.75) is a topical presentation of the teaching of Jesus, exalting his personality and keeping close to the text of the gospels. S. D. Gordon's QUIET TALKS ABOUT THE HEALING CHRIST (Revell, \$1.25) is one of his immensely popular series of Quiet Talks of which over a million and a half copies have been sold. Dr. Gordon believes in direct supernatural healing now. His theology is not mine, but his words carry the weight of earnest conviction and Christian faith.

Four books of sermons and one about preachers: THE CHILDREN'S

KINGDOM (Revell, \$1.50) contains 52 sermons for children old enough to attend church by one who knows how to preach to children. It is a gift, but it can be cultivated, and this book will help. Lewis Thurber Guild's *THE ROMANCE OF RELIGION* (Abingdon, \$1.75) contains a sermon in its very title, and the idea is carried out not only in the first sermon but in the others. Religion is not a dull matter, but a thing of thrill, excitement and adventure. Ashley Chappell's *SERMONS ON GREAT TRAGEDIES OF THE BIBLE* (Doran, \$1.60) is of equal quality with his "Sermons on Biblical Characters," which I recently mentioned. Life is not all romance—and a blighted or incomplete romance is a tragedy. There are lessons to be learned from the moral failures of great characters. *RADIO PREACHING*, edited by Philip I. Roberts (Revell, \$1.50), is said to be the first book in this field. It contains thirteen sermons that have recently been broadcast by as many well known preachers of various types—including Burris Jenkins, Hough, C. E. Macartney, Shannon and others—together with suggestions and comments upon broadcasting. William G. Shepherd's *GREAT PREACHERS AS SEEN BY A JOURNALIST* (Revell, \$1.50) gives a series of interviews by a reporter with a dozen prominent preachers. The author makes no criticisms and plays no favorites, but is appreciative of all. He finds in Fosdick a "brain-appeal" and in John Roach Stratton a "heart-appeal"—which is perhaps as easy a way as any of avoiding the passing of judgments, but is an analysis too simple to be sound. He who has listened to Fosdick and heard nothing but a brain-appeal has listened to little purpose, and I rather think that Dr. Stratton would scarcely be satisfied with the implication that his hearers should leave their brains at home.

President L. R. Scarborough, whose connection with the Southwestern Baptist Theological seminary is a guarantee of his orthodoxy, in *HOLY PLACES AND PRECIOUS PROMISES* (Doran, \$1.60) gives a homiletical record of a journey through Palestine with an account of the emotions and ideas evoked. For example, an argument for the virgin birth is linked with the visit to Bethlehem. The book suffers from its kodak illustrations.

Much interest must naturally attach to what the most distinguished woman preacher has to say about the place of woman in the church. Maude Royden's *THE CHURCH AND WOMAN* (Doran,

\$2.00) traces the causes and significance of the traditional subordination of woman which was universal until the time and teaching of Christ and since then has been gradually giving place to equality. It is spiritual and ecclesiastical equality, rather than political equality, that she is interested in. Her treatment of Paul's celebrated injunctions is rather labored. She cannot claim that Paul gave woman an equal place, but she argues that his words about women's keeping silence were meant as a short cut to order and dignity in public worship by removing at least one cause of disturbance, the shrill clamor of women who are mostly not qualified to speak. Paul was an opportunist in this matter, and it was easier to silence them all than to discriminate. It seems to me, however, that Paul had a real conviction of feminine inferiority. See Eph. 5:22-24. But she is right in saying that the teaching of Jesus laid the foundation for the recognition of the spiritual independence and equality of woman. A civilization in which the ruling principle is not force but ideas and personalities, and in which the unit of value is not the family but the individual, will not permanently have wives subject to their husbands as the church is to Christ.

MODERN DISCIPLESHIP AND WHAT IT MEANS, by Edward S. Woods (Macmillan, \$1.25) is out in a revised edition, the fourth in fourteen years. The book is an expansion of the definition of a Christian as "a man who, through Christ, has entered into and is living in conscious personal relationship with God, and whose manner of life is determined by this relationship,"—a definition which gives room for a large mystical element which the author fully recognizes. Dogma is "the church's reflection on and expression of her living faith." No, that is doctrine, not dogma. It is a simple, practical, wholesome, faith-strengthening book, even though the chapter on "The Modern Outlook" scarcely goes to the bottom of current problems.

The problems and methods of biblical criticism and the most important facts about the manuscripts and texts are presented by Albert Edwin Avey in *HISTORICAL METHOD IN BIBLE STUDY* (Scribner's, \$1.25). The summary of conclusions in regard to the literary structure, authorship and contents of the Old Testament, book by book, is a masterpiece of condensation.

WINFRED ERNEST GARRISON.

CORRESPONDENCE

We Still Wait for a Reply

EDITOR THE CHRISTIAN CENTURY:

SIR: In a recent editorial entitled, "Arbitration and Outlawry," you argue against the advisability of America's joining the league's permanent court of international justice. You declare that, aside from its method of choosing its judges, "the functions, powers and facilities of the new court are essentially the same as those of the earlier body," the older Hague court of arbitration; and you put this question: "Is there any conceivable question which we would be willing to submit for arbitration to the newer tribunal which we would not be willing to submit to the older?"

I do not see how the advocates of our entrance into the new court can permit your question to go unanswered, unless, indeed, they have no answer to make to it, as I suspect is the case. If there is no "conceivable question which we would be willing to submit for arbitration to the newer tribunal which we would not be willing to submit to the older," then what possible argument is there for our entering the new court except that this would be a step in the direction of the league of nations?

Accordingly, I submit that the advocates of our entering the new tribunal either should tell us what controversy our people could get into which we would submit to the league court that we would not as freely and gladly submit to the older Hague tribunal, or else should admit openly that the only object of their advocacy is to get America into closer touch with the league

of nations. These alternatives seem to me to be forced upon them by every consideration of sincerity and frankness.

Crawfordsville, Ind.

M. V. OGGEI.

Mr. Fosdick Replies to Mr. Oggei

At his Orchestra Hall meeting in Chicago Sunday night, February 15, Mr. Raymond B. Fosdick replied to Mr. Oggei's question which had been put into his hand by Mrs. B. F. Longworthy, president of the Women's City Club of Chicago, with the request that he answer it. According to the newspapers of the next day Mr. Fosdick's reply was as follows:

THE HERALD-EXAMINER

"This objection is based on a misapprehension as to what the old Hague court of arbitration really was. In the first place, it was not a court in any sense of the word. It was merely a panel of 135 lawyers from which judges could be selected by any nations that desired to submit their differences to arbitration.

"This panel never met as a body. It never had the opportunity to develop a continuing tradition. Its members served only in the particular cases in which they were nominated as arbitrators and those individual cases were water-tight compartments that had no relation to other cases that might be decided by other jurors on the panel.

"If, instead of a United States Supreme Court, you had 135

lawyers, any of whom could be selected by the litigants to decide the cases that came to Washington, you would have an exact analogy to the old Hague court of arbitration.

"It was a makeshift; it was a feeble compromise; it was the only thing that the nations of the world could agree on twenty-five years ago.

"However valuable it may have been as a first step toward a world of order, it could not accomplish in the development of precedent and tradition or in building up a harmonious and cohesive system of international law what a real court could accomplish.

"Another distinction between the Hague court of arbitration and the league's court of justice is even more significant, though it can be touched here only in a word.

"It is the distinction between arbitration and adjudication; between a settlement by compromise and a settlement by means of application of fixed and certain principles.

"It involves not only a new emphasis on international law and custom already sanctioned by the conscience of mankind, but a steady and systematic development of that law and custom based on the progressive judgments of the court.

"When the question is asked, therefore, whether the United States would not be as willing to deal with the old Hague court as with this new court, I say no."

THE TRIBUNE

Mr. Fosdick quoted the recent encomium pronounced on Elihu Root by Secretary of State Charles E. Hughes in which Mr. Root was placed among the immortals and then declared that "Mr. Root was the statesman who secured acceptance of the method of electing judges from the world court now in practice."

"And now," said Mr. Fosdick, "what does the United States propose to do? Having proposed and fought for this international court for a generation, having suggested the method of selecting judges which has been accepted by forty-six nations, having led these nations into the court do we now propose to lead them out in order to satisfy some political exigencies in the United States? If the shoe was on the other foot and England should suggest political exigencies for refusing to act we would treat the proposal with flaming scorn. It is a monstrous piece of impertinence on our part."

[See editorial: "The Myth of the World Court"]

Can Democracy Reason?

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos of the child labor amendment, Was there ever a measure proposed to American consideration that has been more misunderstood than the amendment to give congress the right to protect its youthful citizens? How do you account for the widespread misinformation given out by well-meaning people? Are not the newspapers of our land responsible for our shallow thinking and hysterical propaganda? To take the letter published in The Christian Century of February 12, undoubtedly from an honest man, how can such a man be so illogical and irresponsible?

His first statement is that the amendment alters profoundly our scheme of government, when our scheme of government has a constitutional place for such amendment, the people having reserved the right to change the constitution by due process of law. When such laws protecting children were passed by congress, did our government change? His second statement that it would give dictatorial powers to congress is nearer the truth, but his allegation that Dr. Conwell said that this amendment would stop 5,000 students from working their way in Temple College,—what shall we think of this statement? This amendment is not a law proposed, but an enabling act. Is Dr. Conwell responsible for such a misunderstanding? Yet such inconsequential statements have been broadcast in the last few months. His third statement that families would be destroyed by the passing of this amendment is a fine example

of the non sequitor of the whole discussion, and makes one wonder if a democracy can reason. His fourth statement that it would probably be in the constitution permanently is the only statement that is rational.

How, Mr. Editor, do you account for the reasoning of people who seem rational on other things? Is it a reaction of the war, or a result of our fast living and hurried endeavors? Keokuk, Iowa.

CARLYLE SUMMERBELL.

Withdraws Words Attributed to Dr. Conwell

EDITOR THE CHRISTIAN CENTURY:

SIR: In your issue of February 12, you kindly published a letter from me against the child labor amendment. Among other things, I mentioned that "Dr. Conwell, president of Temple University, in this city, states that at one stroke 5,000 students, who are working their way to obtain an education, would have to be dismissed."

This statement I made in good faith, believing that Dr. Conwell had so stated. I learn from a letter just received from the assistant minister of the Baptist Temple, of which Dr. Conwell is the honored pastor, that Dr. Conwell never did make such a statement. I wish, therefore, to withdraw entirely this assertion based upon what I thought was true, for I find that I was wrong.

Philadelphia.

W. W. KEEN.

A City Pastor to His Country Brother

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest the letter of J. W. McKinney on the additional competition that broadcasting at the regular hour of service furnishes for the country preacher. It is a question I have been confronting for the past six months. Nearly every

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Sunday groups of people whose homes are out of the city come to me after the service in the Chicago Temple and urge us to broadcast. There are those in my own church who are urging it as well. But with me it is a case where I feel the golden rule has an application. Why should I enter into competition with brother preachers, either in city or country, by broadcasting our services at the hour they are holding service?

I believe the church federation if it went about this matter judiciously could make provision for the broadcasting of great religious messages on a Sunday afternoon from preachers representing all the various religious bodies, and also put on a musical service that would reach shut-ins and others possibly unable to attend church. But nothing can take the place of the assembling of ourselves together for united worship in the sanctuary. No broadcasting of music, or preaching, or speaking can be an adequate substitute for united worship in God's house. On the wings of song and prayer in the assembled congregation, the life can be lifted clear above the foothills up into the atmosphere of the spiritual, while the message coming from the lips of a man whose face may be all aglow with spiritual enthusiasm carries the congregation to some mount of vision where they can make new appraisals of life's values.

I think Brother McKinney's letter opens up a subject that needs to be frankly faced by all who believe in the universal application of the golden rule to all the multiplied points of human life.

Chicago Temple,
Chicago.

JOHN THOMPSON.

Authority in Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: I am not writing to express an opinion primarily, but to state a dark question on which I could wish for new light from your columns. I recently loaned my copy of Dr. Fosdick's "Modern Use of the Bible" to an older minister. It came back with this statement, "He throws away all certainties which can reach the soul from without by the divine revelation." I am not convinced that Dr. Fosdick does the thing he is accused of, but supposing it is so, it brings up the question of authority in religion. How to recognize "revelation" as such? how test it? Probably you may say it needs no testing. But, nevertheless, some of us younger men are honestly troubled in distinguishing bona fide revelation or authority.

Shall we take the Catholic viewpoint that authority resides in tradition and a pope? But tradition is but a body of ancient opinions of men, and the pope, Roman opinion to the contrary, is only a man. Push it back to the scriptures, you may say. All right, yet they are but the writings of men, and men who at times differed violently in opinion and outlook and even in interpretation. Which is our authority? Paul or Peter? David praying calamity upon his enemies, or John reporting love as the test of discipleship? Bring in a theory of inspiration, and the issue is clouded even more, though the results of the Bible admittedly prove a type of inspiration in its writers. Still, the inspiring of conflicting opinions becomes an absurdity, and if I cling to such theory for my authority I am more than ever at sea. Push on to the words of Jesus, perhaps you say. I think we are getting "warm" now, still, no two men understand words exactly alike, and even here external authority remain unfixed nor certain. Better, maybe not the mere words of Jesus, but the attitude, the motive, all which we sum up in the word spirit, which was back of them, for here there seems less chance of divergence even of opinion. Suppose we go further, and make the test some mystical experience such as I believe many Christians have. Then indeed may the fortunate individual rest easy, but what of the one whose experience differs, or is conscious of none. And, on second thought, is not such experienced colored and often controlled by one's own mental background? I cannot but think it is so.

Where then, is the external authority or certainty? What is left for us but to seek God, and worship him "according," to use the phrase of some earlier heretics in whose spiritual inheritance we glory, "to the dictates of our own conscience?" But that authority is internal, subjective, and admittedly differs with individuals. Moreover, my friend pointed out that it was prey to ignorance (witness the latest end of the world scare a few weeks ago) and to wickedness. But ignorance, sincere, scientific study can remove, and wickedness, Jesus can take away. So after all, is not that conscience of ours, when tempered and led by the spirit of Jesus, pretty much the authority of life and religion?

Cane, Kan.

EDWARD MURRAY CLARK.

Judge Lindsey—Pro and Con

EDITOR THE CHRISTIAN CENTURY:

SIR: Your support of Judge Lindsey deserves moral and financial backing. The efforts which the klan are exerting against Judge Lindsey merely reveals their selfish and low-down method of ousting a man who is doing more for the youth of America than possibly any other man.

Ashton, Ia.

A. E. DRAKE.

EDITOR THE CHRISTIAN CENTURY:

SIR: In reference to your editorial, "The Klan Pursues Judge Lindsey," please allow me, a reader of your paper and a friend to the juvenile court, to suggest that you make an honest effort to get the facts on the two sides of the Lindsey controversy, and when you do you will find many people who are not members of the klan, and who are friends to the juvenile court, who are willing to drop the judge to save the court. But it

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seems that the judge is willing to destroy the court rather than drop his job. And some folks who are nearer the scene of action laugh when you issue a call for financial help for the judge.

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C. W. HARDON.

THE SUNDAY SCHOOL

Lesson for March 8. Luke 23:33-46.

The Last Full Measure

THERE IS SOMETHING magnificent in going to the uttermost. Jesus did that. The cross stands for complete heroism. The cross makes compromise impossible. Whatever else may be said of our religion, we know that we worship the world's supreme moral hero, and he who follows in his train must also be of heroic mold and spirit. The cross put iron into the blood of those first disciples. With face straight forward, they marched to cruel deaths, with hardly an exception. In Rome I saw in the catacombs the chapels, the symbols (a cross, a fish, a sheep) and the tombs of some of the early followers. When you read the stories of the various persecutions and note the exquisite tortures which were inflicted upon strong men and gentle maidens alike, you see, for the first time in your life, what sacrifices and braveries human nature, touched by the divine, is capable of. Joints were severed by shells, bodies were rent in twain, wild animals were loosed to devour them, human torches blazed upon Roman orgies, crosses carried their many languishing victims, boiling oil received the unhappy devotees, bodies were sawn asunder. Stop! you cry, how hideous! Yes, but you must know, in your soft comfort and selfish ease, at what cost our religion gained place in the world. "O pale Galilean, thou hast conquered!" cried Julian, and the pale Galilean conquered because of his fidelity, a fidelity that triumphed over every lower impulse. Only against this background can we see the glory of our master.

Do you think for a moment that death was easy for Jesus at the age of thirty-three? Do you think that he operated upon some divine schedule that made any other program impossible? Life was sweet to him; victory was dear to him, but he kept faith—he would not bow the knee. Who says Christianity is for weaklings? Because Jesus was gentle, did that mean that he was not strong himself? He was so strong that he could be gentle; he was so powerful that he could carry the burdens of the weak. Nietzsche was mad. Bravest, gentlest, strongest was Jesus.

There is the necessity laid upon us to live dangerously today. Our very faith has that genius. The shock and storm of world events must grip us. We must risk everything. High adventure, victory or death must be our way of life. This is shocking to many sleepy pastors, astounding to many complacent parishes—but when was Jesus sleepy or complacent? Far, far have we

drifted from our founder; wretchedly have we degenerated from our master. Jesus went all the way, we go only part way. He gave his life, we give a portion of ours. He marched straight to his goal; we step aside, trusting to return to the path later. He yielded his will wholly to God, we carefully make exceptions. These exceptions rob us of power. In a recent meeting of preachers we discussed whether heroism was dead in the modern church. Notable examples were brought forward, on the one side, to show how brave certain missionaries, pastors, and laymen were, while on the other hand many men frankly confessed that the heroic note was but feebly expressed in their own lives and in the lives of many whom they knew in the ministry. Of course there are brave souls. Every age has had its notable personalities. Our only question is this: Is the thorough-going, uncompromising, sacrificial, utter heroism of Jesus found in as many quarters as we have a right to expect?

God hates the luke-warm. We must be either cold or hot. Half-heartedness is the curse of far too many church members. Such apathy, such indifference, such carelessness, such sleepiness. Yet within the past two weeks I have met at least one missionary and one preacher who have gone the whole length. They count not life dear that they may gain Christ. One has made over a city in the Orient, the other has influenced a communion. Their power is due to the fact that their consecration is free from reservations. Can not more of us break clear through into the light and glory, into the freedom and power of complete devotion to our master? Are you not impressed and depressed by partial Christians, by the ministers and laymen who are all untouched by the splendor of the idea of whole-hearted consecration? By the cross of Jesus are we challenged, by his success, by his imitators, by our own best judgment, by our hope of eternal life, by our holy social passion, by every noble impulse are we challenged to give the last full measure of devotion.

JOHN R. EWERS.

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PASADENA, CALIFORNIA

Contributors to This Issue

MITCHELL BRONK, editor adult Sunday school publications, northern Baptist convention; contributor to numerous magazines.

ALVA W. TAYLOR, secretary Board of Temperance and Social Service, Disciples of Christ; authority on social and industrial problems; contributing editor The Christian Century.

ROBERT E. LEWIS, general secretary Young Men's Christian Association, Cleveland, O.; formerly a Y.M.C.A. secretary in China.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Council Appoints Special Chaplaincy Committee

Dr. S. Parkes Cadman, president of the Federal Council of Churches, announces that the special committee authorized to study the question of the status of chaplains has been appointed as follows: Bishop W. F. McDowell, chairman; Bishop William M. Bell, Bishop Charles H. Brent, Bishop James Cannon, Jr., Rev. W. Stuart Cramer, Rev. Charles E. Burton, Rev. Frederick Lynch, Rev. W. H. P. Faunce, Rev. J. Ross Stevenson, Rev. John A. Marquis, Rev. Frederick H. Knubel, and Rev. Peter Ainslie. The committee is to consider the possibility of providing chaplaincy service for the army and navy without incorporating the chaplains in the military system and giving them military rank.

New Homiletics Professor Installed at Hartford

Dr. Alexander C. Purdy has been inaugurated as professor of practical theology at Hartford Theological seminary. Dr. Purdy was for some time a member of the faculty of Earlham college, and served with the Quaker relief in Europe during and after the war. He is the author of several volumes, and has had conspicuous success as a leader of student summer conferences.

Oregon Private School Law Reaches Supreme Court

On March 2 arguments will begin before the federal supreme court as to the constitutionality, or otherwise, of the Oregon law requiring all minors to attend public schools. The law has been adjudged unconstitutional by a federal district court, and comes up now for final consideration. On the decision to be rendered rests the probable fate of efforts to enact similar laws in Michigan, Washington and Wyoming. It is of interest to note that the argument of Oregon, which is acknowledged as aimed at the Roman Catholic and other parochial schools, it is claimed that there is no guarantee of religious liberty under the constitution of the United States. It is also claimed that a state has unlimited control over the persons of its minors.

Successor Selected for Dr. Shakespeare

Rev. M. E. Aubrey, of Cambridge, England, has been nominated as successor to Dr. J. H. Shakespeare as secretary of the British Baptist union. Dr. Shakespeare's has been one of the distinguished careers in modern British nonconformity. He has exerted great influence in liberalizing the influence of the free churches, and has been a consistent supporter of efforts toward Christian unity. His health has been in a precarious condition for some time, however, and it has finally become necessary for his denomination to release him from the onerous duties which go with the office which he has held. Mr. Aubrey, just forty years of age, comes to

his leadership with a fine reputation as preacher and speaker.

Minister-Dry Agent Killed in Raid

After several years of picturesque activity as a federal prohibition agent, Rev. M. M. Day, of Welch, W. Va., was killed on Feb. 14 while conducting a raid on moonshiners. Mr. Day was a licensed minister of the Christian church. Before entering the federal service he had acquired a reputation as a local leader in the effort to suppress illicit whiskey making.

Episcopalians Support Rockefeller Suggestion

The question raised by Mr. John D. Rockefeller, Jr., in subscribing \$500,000 for the building of the cathedral of St. John the Divine in New York city has produced much comment. The declaration of Bishop Manning that the placing of non-Episcopalians on the board of trustees would hinder rather than promote church unity has been challenged, even within the Episcopal communion. Rev. Anson Phelps Stokes, Episcopal clergyman in Washington, has made public the fact that non-Episcopalians have been members of

Holds Religion Church's Sole Concern

THAT the church, in its attempt to minister to the social needs* of the period, has swung off into many concerns not properly within its purview, and that it must come back to a strictly limited mission, is the conclusion of Bishop James E. Freeman, of the Protestant Episcopal diocese of Washington, D. C. Bishop Freeman, when a rector in Yonkers, N. Y., and in Minneapolis, was known for the unconventional social work which he fostered. As a bishop at the national capital, however, he seems to have swung to the opposite extreme in his views of the work of the church. "The age is calling for a crusade and the crusader's spirit. It is calling for a church for religion only," he says in an interview given the New York Sun. "It has its other needs met by the multifarious and ever increasing agencies. It seeks its spiritual house of worship for spiritual refreshment and renewal and that alone. The multitude is at our gates saying, 'Sirs, we would see Jesus!'"

"The most cursory study discloses a condition within the church's life that should give us pause. Our boasted statistics which disclose growth along certain lines, lines that do not accurately measure spiritual development, furnish no adequate or fair indication as to the vitality and efficiency of the church as an institution. Neither growth in material things, nor even proportionate increase in numbers, may be taken as an evidence of the church's spiritual vitality.

SEEKING YOUTH

"I think it will be readily admitted that during the period of the last forty years sweeping changes have come over the life of the church, and while its forms of worship and sacramental system have remained intact, newer and later agencies have attached themselves to the church as an institution, their avowed purpose being to stimulate and promote a declining interest, especially by our youth.

"Within the lifetime of most of us a distinctly new department has been added, known as the institutional. It began in great centers of population and rapidly spread until to-day even the smallest village has its modest equipment designed

to meet the social demands of the community in which it is placed. That this new department has played its conspicuous and useful part is clearly evident.

"If a careful survey could be made of the spiritual results accruing to these costly enterprises, one wonders what it might disclose. Some one caustically observes that 'we have machinery, but no motion.'

"I recall with great vividness an observation made to me some twenty-five years ago by one of the most brilliant prophets of the church. He had been studying closely a large and costly enterprise in which I was then engaged, and he had reached the conclusion that, while it was exceedingly fascinating, it bore no necessary relation to the large spiritual concerns of the church.

ENTRANCE OR EXIT?

"I was startled by his observations when he said: 'Your great agency is altogether fine and admirably conceived, but I venture the prediction that the time will come when, instead of serving as a door of access to the church, it will prove to be an avenue of exit from it.'

"That the church has a definite concern for bodies, for the physical well being of men, goes without saying. The question which institutionalism has raised is largely one of economy and ultimate purpose—economy as it relates primarily to the distribution of the minister's time, purpose as it relates to the spiritual development of those whom it seeks to serve.

"A church engrossed with the most wholesome forms of recreation, essential and valuable as these may be, must ultimately lose its place of influence as a factor in the spiritual enrichment and elevation of the community in which it is placed. We register no plea against the recreational side of the church's enterprise, but we do maintain that if this phase of its enterprise is to be continued it must be subordinated to the major things for which the Christian church stands.

"If it cannot be made a means of the one supreme end of character building, which we submit is the church's highest aim and purpose, it must be regarded as a menace to the church."

the board of trustees of the cathedral in the national capital for sixty years. Dr. Karl Reiland, rector of St. George's Episcopal church, has come to the support of the Rockefeller proposal. Asked if the suggestion is possible, Dr. Reiland is quoted as replying, "Anything is possible if you really want it." Dr. W. N. Guthrie, rector of St. Mark's-in-the-Bouwerie, has taken the same position, affirming that the proposal would pass any diocesan convention in which it was allowed to

come up. The Churchman, Episcopal weekly published in New York, editorially urges Bishop Manning to give a more definite content to the slogan, "A house of prayer for all people," which has been used in the campaign. In the meantime the subscriptions reported have passed the \$7,000,000 mark.

McEwan Fundamentalist Moderator Nominee

Dr. Walter D. Buchanan, pastor of

Broadway Presbyterian church, New York city, and a leader in the recent appeal to Presbyterians for the election of a conservative general assembly, has announced that the fundamentalists will support Dr. William L. McEwan, pastor of the Third Presbyterian church, Pittsburgh, to succeed Dr. C. E. Macartney as moderator. According to Dr. Buchanan, Dr. McEwan was selected at a caucus held in Hollywood, Cal. His supporters speak of him as "four-square for the inerrant Bible, historic Presbyterianism, and evangelism."

How American Catholicism Works

SPEAKING BEFORE the national conference of social workers of the Protestant Episcopal church at its recent Toronto convention, Mr. John A. Lapp, of the National Catholic Welfare conference, outlined the way in which his church is organized and carries on its work in this country. Because of the general ignorance of this organization on the part of Protestants, we present the essence of Mr. Lapp's speech, as quoted in the Continent:

"The Catholic church is organized in dioceses, and at the head of each is a bishop. There are 103 dioceses, fourteen of these are known as archdioceses. There are four cardinals, but it should be noted that the cardinals have no administrative authority. Each bishop is supreme in his own diocese. There is no administrative control between a bishop and the vatican. The archbishops do not control the bishops, and the cardinals have no control whatever over bishops, cardinals or priests outside of the diocese in which they serve as bishop.

NO AMERICAN HEAD

"There is no head of the church in this country. The only distinction given to any one, except, of course, the honor and deference due to archbishops and cardinals, is that the senior cardinal in the country presides at meetings of the hierarchy. The fact that there is no head of the church in America comes as a surprise to many people who seem to think that the hierarchy consists of priests, bishops, archbishops and cardinals in administrative ascendancy.

"The department of education (of the welfare conference) deals with Catholic education and its relation to the body politic. There are 6,600 parochial schools, with over 2,000,000 pupils. These schools are under the control of the parishes in which they are contained, but subject to the general control of the bishop of the diocese. The department of education can study problems of education, supervision and control; it can give advice and information; it can make researches, and at the invitation of diocesan authorities may do anything in any diocese which may be desired. It may represent national Catholic opinion on legislative measures, or it may serve on committees or organizations for that purpose. The department has organized a defense league for the purpose of disseminating information about the plan and purpose of Catholic education, to offset the propaganda so prevalent during the last few years to compel all children to go to the public schools. The department helped to mo-

bilize the means to provide legal talent to fight the Oregon school bill, which would have, in effect, abolished all private and parochial schools.

PUBLICITY SERVICES

"The department of press and publicity supplies to the Catholic press, and to others who wish it, the now well-known N. C. W. C. news service. The service covers the United States, Europe and other places where Catholic interests are of importance. The assembled news from correspondence in all important centers is sent out weekly under highly experienced newspaper men, in the form of a news sheet to all the subscribing newspapers in the United States, Canada and elsewhere. A cable telegraph picture and editorial service are also made available. The great beneficiaries of this service are the Catholic newspapers, of which there is at least one in all but the smaller dioceses of the country. The press department becomes the center for the assembling of clippings and information from all sorts of sources, showing the trends in all matters which are of interest and concern to Catholic people and to the church.

"The department of legislation analyzes the pending legislation in Congress and in some of the state legislatures, so far as possible, to determine the effect upon social welfare of the country and upon Catholic interests in particular of any proposed laws. Information concerning proposals are given to the different departments for their assistance. The service of the legislative department is purely advisory. It does not engage in the promotion or prevention of legislation; it merely gives the information which may guide others in formulating their attitudes and in determining their actions."

Methodists Reorganize Education Board

The Methodist church has completed the reorganization of its board of education, which supervises work formerly under the direction of four separate boards. It is to have a department of educational institutions, a department of educational institutions for Negroes, a department of church schools, and a department of Epworth League. With the exception of the Epworth League, these departments will be under the direction of men who were secretaries in the former boards.

World Fails to Fulfill Advent Prophecies

Considerable newspaper publicity was given to the preparations of a group of adventists on Long Island and in California and the District of Columbia to greet the end of the world, which was prophesied to occur on Feb. 6. Except in the smaller numbers involved, the movement partook in the main of the characteristics of the Millerite movement of 1843. Ascension was to have been from San Diego, Cal., which was to have been the gathering place of believers from all parts of the country.

Chicago Bishop Recalls 25 Years of Service

Bishop Charles P. Anderson celebrated 25 years as head of the Episcopal diocese of Chicago on February 24. During the quarter-century the bishop has seen 48 new churches built, 49 new rectories, and 36 parish houses. Twenty-five missions have been organized, and 16 missions have become parishes. The number of priests has increased from 82 to 135. The number of communicants has increased



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from 20,000 to 36,000. The population of the diocese has doubled.

Admonishes Magazine for Advertising Dr. Fosdick

The Watchman-Examiner, conservative Baptist weekly, is considerably exercised because the Ladies' Home Journal ran a full page advertisement in the Memphis Commercial Appeal, which gave prominence to an article by Dr. H. E. Fosdick. "Does not the Ladies' Home Journal," asks the editor, "know that the south is the home of religious orthodoxy, and does it not know that the women to whom its advertisements would most appeal are the conservative element in religion? We venture that such an advertisement as we have indicated in a southern newspaper

will cost the Home Journal ten subscribers for every one it procures. If it does not work out so, something is the matter with the law of cause and effect." The same magazine is now advertising a reply to Dr. Fosdick by Dr. C. E. Macartney. Perhaps it is anxious to win back the subscribers that the Watchman-Examiner says it has lost.

Nicholson Goes to World Alliance

S. Edgar Nicholson, for some time a member of the staff of the National Council for the Prevention of War, is leaving that organization to become head of the department for organizing churches of the World Alliance for International Friend-

Bible Union Holds a "Prayer Conference"

THE CHICAGO correspondent of the Baptist, official weekly organ of the northern convention of that denomination, recently attended a convention of the Baptist Bible Union of North America. The account suggests that its writer, C. T. Holman, must have been considerably interested in the proceedings. He states that the gathering was called "whimsically enough" a prayer conference, and then goes on to say that it should properly be reported in terms of claws and fangs.

"That redoubtable warrior, J. Frank Norris of Fort Worth, Texas, was the speaker. He flayed everything except the Baptist Bible union. He portrayed the evolutionary process as, he claimed, its advocates describe it, beginning away back some time, somewhere, somehow, (nobody knows when or where or how) and going on until it reached its crown and consummation in a bald-headed professor at the University of Chicago.

"But the most interesting feature of the address was an attack upon the Northern Baptist Theological seminary, based on a bulletin issued by that institution and prepared, it is understood, by Pres. George W. Taft. The bulletin ventured to say that extremists were to be found among both conservatives and modernists, and the discussion should proceed in the spirit of the thirteenth chapter of I Corinthians.

AN APPALLING STATEMENT

"This was an appalling statement from J. Frank Norris' point of view. It was a stab in the back from a supposed friend. Who were extremists among the conservatives? And discuss the matter in the spirit of I Corinthians, 13!! That meant to be kind; and Judas was kind when he said, 'Hail, Master,' and kissed Jesus, thus betraying him to his enemies!

"This attack brought several students of the seminary to their feet in defense of the school of the prophets. One remarked that if such wild statements as those made by Dr. Norris indicated the type of leadership which the Baptist Bible union offered, he wanted nothing to do with it.

"Norris really was having none too good a time until the pastor of the First church, LaSalle, Ill., told of a visit which he received from Vice-President Sparks

of the seminary, and of a conversation in the course of which Mr. Sparks 'defended' Dean Shailer Mathews of the Divinity School of the University of Chicago. Immediately Norris and T. T. Shields of Toronto, president of the Baptist Bible union, pounced like cats upon a mouse. Norris had out his notebook, announcing that he wanted to broadcast this through the Searchlight—(the 'Dark Lantern,' a ministerial friend of mine calls it).

THE BAR OF JUDGMENT

"It was one of the funniest situations I ever witnessed. Norris moving up to the front as he warmed up, and browbeating the seminary students who tried to get in a word; Shields leaning far over the pulpit, gesturing with index finger rampant and saying, 'Here we have a perfectly clear case. The vice-president of the northern Baptist convention is charged with having defended Shailer Mathews, head of the leading infidel school of the country. We want him to come here and defend himself against this charge!' And J. F. Norris lining up students from the seminary whom he charged with responsibility to bear this urgent invitation to their vice-president.

"It was to laugh! What Mr. Sparks had 'defended' Dean Mathews against was not even hinted at. It might have been highwaymen, of whom we have plenty in Chicago; or it might have been character assassins, of whom there are enough at large. But he 'defended' Dean Mathews! And here, this self-appointed inquisition whose president is a Canadian pastor, and whose chief prosecuting attorney in this case is a pastor in the southern Baptist convention, would hale before it the vice-president of the Northern Baptist Theological seminary, a minister in good and regular standing in the northern Baptist convention, on the charge of 'defending' Dean Mathews! I don't know what came of it, but it was rip-roaring burlesque!

"The writer wonders what lies back of it all. The Northern Baptist Theological seminary does not need that he rush to its defense. If the school is not orthodox, St. Paul was a rank heretic. Is this attack another phase of the rule or ruin policy of the Baptist Bible union? Is it a bit of ecclesiastical blackmail—do our will, or take the consequences?"

ship through the churches. Mr. Nicholson was one of the men accused last year by the super-patriots of making frequent

trips to Moscow to receive instructions for undermining the sovereignty of the United States.

Reply to Presbyterian Fundamentalists

THIRTY-ONE prominent ministers of the Presbyterian church, among them pastors, theological school teachers, and editors, have signed an appeal "For Peace and Liberty," which is obviously in answer to the recent fundamentalist appeals for a strongly conservative general assembly. The newest document in the struggle within the Presbyterian church says:

"In view of recent acts which are disturbing the peace of our church and threatening the liberties of its office-bearers, we, the undersigned ministers, make this statement to the thousands of our brethren who may not know all the facts but who, we are assured, agree with us in ardent desire to preserve the unity of the church.

"The affirmation issued in 1924, signed by over thirteen hundred of our ministers, asserted the historic freedom of teaching, within evangelical bounds, guaranteed to ministers of our communion. The general assembly of 1924 agreed with the position taken in the affirmation by rejecting as unconstitutional an overture which sought to require of certain officers of the church subscription to particular interpretations of the standards set forth in deliverances of general assemblies.

"In spite of this decision of our highest

court, efforts are still being made to impose these doctrinal interpretations upon ministers, and in effect to apply to members of the boards and other church officers the very tests which the assembly declared unconstitutional. A letter has been widely circulated which insinuates dishonesty on the part of some of our ministers and asserts that unbelief is widespread among them, and therefore urges agitation to inform the people of the church of these alleged conditions, for the purpose of securing the election of what are called loyal commissioners to the next general assembly.

"Such actions are fomenting a spirit of division, casting unwarranted suspicion on the loyalty and candor of faithful ministers, threatening the disruption of our church, and hindering that concentration of our energies on Christian ministry to the world which the heart of our church desires.

"Therefore, we appeal to our brethren in the presbyteries to stand firmly for the maintenance of our historic liberties, to discourage unbrotherly judgments, to cherish the ideal of an inclusive Christian church, and to unite the whole strength of our communion in forwarding the work to which our Master has called us."

Tap Methodist Benevolences to Pay Foreign Mission Debt

A recent action of the world service commission of the Methodist Episcopal church guarantees to the foreign missionary board of that denomination \$600,000 a year from general benevolent funds for the reduction of its debt. This debt totalled more than \$3,100,000 on the first of last November. Until it is paid, or materially reduced, the work of the board will be drastically curtailed. Monthly payments toward this debt reduction are to precede payments to any other cause or board.

Will Introduce Prohibition in German Reichstag

It is reported that at least 20 members of the German reichstag stand ready to support a prohibition bill which is to be introduced into that body. The bill cannot pass at this time, but agitation in its favor will help the temperance cause, which is making notable progress in Germany. It is said that liquor consumption in that country is not more than one-third of what it was in the pre-war years. To some degree poverty is the cause of this falling off in liquor consumption, but a larger influence is said to be the agitation of several branches of the German youth movement.

New York Looking Toward Week-Day Church Classes

Catholics, Jews and Protestants are co-operating in New York city in experiments with week-day religious education

Fatalities

In 1924 EIGHT policy-holders of the M. C. U. lost their lives by accident, as follows:

Rev. R. L. McKINNON,
Rev. J. H. SLANEY,
Rev. A. A. SAMSON,
Miss A. J. FAGUNDUS,
Rev. A. O. DOWE,
Rev. JOHN A. BLACK,
HARRY L. STRICKLAND,
Rev. A. E. SANSBURN,

Charleston, W. Va.
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Gainesville, Ga.

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The total amount paid by the M. C. U. to beneficiaries of the above was \$29,500.
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that may have far-reaching influence in the future. Public school 46 has been selected as the laboratory for this experiment, in which all three faiths will have a part. Students are not excused from regular classes—it would be politically unwise to attempt such a program in a city like New York—but are invited after school to attend classes in religious teaching in near-by churches. These classes meet once a week. The plan is as yet too new to report on its success.

Founder of Mission University Dead

Dr. J. B. Neal, Presbyterian medical missionary, out of whose classes for Chinese medical students at Tsinan has grown the Shantung Christian university, died recently in Philadelphia. Dr. Neal served for a time as president of the university, which, with its strategic location in the capital of Shantung province, and the support of several denominations, both American and British, is one of the conspicuous mission institutions in China.

Faiths Unite to Warn Dayton Parents

Dayton, O., newspapers have published an appeal to the parents of that city signed by a Protestant, a Catholic, and a Hebrew minister. The appeal summarizes the conditions in the morals court of the city, which it says affect the children of families of all social conditions, and states that outside agencies, such as the school authorities and the police, cannot get at the seat of the trouble. Parents are told that if they do not deal with the situation in the home, it cannot be handled. Definite suggestions for an improvement in home life are made. The appeal is signed by Rev. Irvin E. Deer, secretary of the Dayton council of churches; Rev. J. P. Downer, pastor of a Roman Catholic church and a dean of the archdiocese of Cincinnati, and Rabbi Samuel Mayerberg.

Leyton Richards to Tour America

Rev. Leyton Richards, who is carrying on in Carr's Lane, Birmingham, England, the high traditions of R. W. Dale and J. H. Jowett, is to speak in many of the pulpits and schools of America during March, April and May. Starting from New York, Mr. Richards will move westward, speaking at Boston, Albany, Philadelphia, Detroit, Columbus, Chicago and Kansas City, and closing his tour at Portland, Mr. Richards is probably the outstanding Christian pacifist of England, and is speaking in this country under the auspices of the National Council for the Prevention of War.

Disciples Unity Association Defines Position

Ever since the action of Dr. Peter Ainslie, its president, in coming out in favor of open membership within the Disciples of Christ, the Association for the Promotion of Christian Unity, an official agency of that denomination, has been under fire. Conservative Disciples have claimed that the body was attempting to make open membership a law of the church, and have demanded the sepa-

ration of the association from the international convention of the denomination. At the mid-year meeting of the commissioners of the association, held in Cincinnati, February 10, an attempt was made to clear up misunderstanding by adopting this resolution:

"In view of the widely current discussion among the Disciples of Christ in connection with the Association for the Promotion of Christian Unity and the question of open membership, the commissioners of the association at their semi-annual meeting held in Cincinnati desire to make the following statement:

"1. The association does not advocate and has never counted it within its province to pass on the question of open membership.

"2. The function of the association for the promotion of Christian unity is the promotion of the cause of unity through prayer, friendly conference, and the distribution of Christian unity literature.

"3. The association seeks to arouse among the Disciples of Christ the early passion for Christian unity and to cultivate every possible friendly contact with other religious bodies."

Texas Rector Elected Washington Bishop

Rev. S. Arthur Huston, rector of St. Mark's Episcopal church, San Antonio, Tex., was elected bishop of the diocese of Olympia, Wash., on February 3. Bishop-elect Huston was formerly rector of a church in Cheyenne, Wyo.

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Asquith to Have Part in Unitarian Celebration

Herbert H. Asquith, former premier of Great Britain, who recently became Earl of Oxford, will deliver the Essex Hall lecture in London on June 4. This will be a part of the centenary celebration of the British and Foreign Unitarian association.

International House Fulfills Great Purpose

Reports from New York city indicate that International house, the great home near Grant's tomb provided for students from outside the United States, is accomplishing all that its donors desired in providing attractive quarters for young

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strangers in this country. There are now 280 Asiatics, 251 North Americans, 32 South Americans, 233 Europeans, and a small group from Africa and Australia, living in the house.

Lutheranism Firmly Fixed in Iceland

After two years of ineffectual effort the Roman Catholic church has given up its attempt to win over the 85,000 people of Iceland, who are more firmly fixed than ever in their loyalty to Lutheranism, according to an article in *Missions*. The people of Iceland have not engaged in war for 1000 years. Every child learns to read, and there is not an illiterate person in the country. Ellsworth Huntington, in his recent book, "The Character of Races," pays especial attention to Iceland as having produced more outstanding men in proportion to its total population than any other country in the world.

Jewish Proportion of World Population

A book just published in Berlin, containing statistics gathered from the Jewish colonies of all parts of the world, shows that in France Jews constitute .4 per cent of the population; in Great Britain .7 per cent; in Belgium .9 per cent; in European Russia 2.8 per cent; in German Austria 4.5 per cent; in Turkey 4.5 per cent; in Hungary 6.3 per cent; in Poland 12.5 per cent; in Siberia .5 per cent; in Syria 1 per cent; in Palestine 11 per cent; in Argentina 1.2 per cent; in the United States 3 per cent; in Algiers 1.3 per cent; in Morocco 3 per cent; in Australia .3 per cent, and in Germany less than 1 per cent.

Des Moines Union Campaign Shakes City

As we go to press, reports from Des Moines, Iowa, indicate that city to be in the midst of one of the most powerful spiritual awakenings of recent years. A citywide campaign, led by such men as John R. Mott, Sherwood Eddy, Alva W. Taylor, Reinhold Niebuhr, George Haynes, A. Ray Petty and Henry H. Crane, is taking the gospel in its broadest and most searching aspects to the schools, clubs, business houses and organizations, and churches. It is reported that 20,000 people a day are being stirred by messages calling for a personal and social righteousness. The application of the teachings of Jesus to business and civic affairs in Des Moines is being pressed home. The *Christian Century* will give this campaign later an extended mention.

Paulist Fathers to Broadcast Catholic Viewpoint

Paulist fathers of New York city, acting on the suggestion of Cardinal Hayes, have installed a radio broadcasting station "for the purpose of acquainting the public with the Catholic viewpoint on current affairs." The new station will be known as WPL, and will use a wave length of 405 meters. Similar stations will be erected in Chicago and San Francisco. "Our station," says the superior general of the order, "will be the official mouthpiece of everything Catholic. We want especially to reach

isolated communities where there is no Catholic church. We want owners of radio sets all over the country to be in a position to understand Catholicism and the Catholic viewpoint."

Revive Minister's Liberal Club in Manhattan

Forty liberal Christian ministers and Jewish rabbis of New York city have revived the famous Liberal club of that city. Three meetings a year will be held, to be open alike to ministers and laymen of the city. Dr. Minot Simons, pastor of All Souls' Unitarian church, is president of the club, and Dr. Karl Reiland, rector of St. George's Episcopal church, is vice-president.

Plan for Episcopal Convention at New Orleans

The 48th triennial general convention of the Protestant Episcopal church convenes in New Orleans, La., on Oct. 7, and will remain in session three weeks. About 4,000 visitors are being expected at the sessions of the convention, and extensive preparations are already being made by church and municipal authorities.

Gospel in Italian at Cent Apiece

The American Bible society is now providing copies of the gospel according to John in Italian at one cent each. With colored illustrations, the same edition may be obtained for two cents a copy. The cheap price of the edition has been made possible by a gift from a direct descendant of Giovanni Diodati, who rendered this translation into Italian more than 300 years ago.

Catholics and Protestants Hold Joint Celebration

The town of McNabb, Ill., was given an unusual example of Christian unity at the recent holiday season when Danish Lutherans, Quakers, Methodists and Roman Catholics united in a community Christmas celebration. With committees made up of members of all four churches, a sacred concert was planned and carried to success, followed by a distribution of gifts to the members of all the Sunday schools in the town.

Unitarian Laymen Think Pulpit Supplies Underpaid

Is \$25 enough to pay a pulpit supply? The Unitarian Laymen's league, speaking through its monthly, the *Spokesman*, has raised the question. "A minister of our fellowship," says this paper, "tells that thirty years ago, when he was at the Harvard Divinity school, he occasionally supplied pulpits in the vicinity of Boston. It was then the custom for the preacher to reach the town where he was to supply on Saturday evening. He was entertained that night by some member of the parish, conducted the Sunday morning service, and was again entertained Sunday afternoon and evening, returning to Cambridge Monday morning. He was reimbursed for his traveling expenses and received the usual fee of \$25. This year, this same clergyman has had occasion to supply pulpits near Boston. He finds that

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it is no longer the custom to entertain a visiting preacher over the week-end. Instead, he is expected to arrive shortly before the service and to leave that afternoon. His traveling expenses are not paid and yet the fee remains unchanged—\$25. Twenty-five dollars today is a much smaller fee than it was thirty years ago. Traveling expenses are much greater today than they were thirty years ago. The honor of our churches demands that our clergy, especially those accommodating us by the temporary supply of our pulpits, should receive every courtesy and truly adequate compensation."

Preachers Farm-Grown, Say Figures

More preachers are grown on farms than in any other environment, according to statistics cited by Dean James A. Beebe, of Boston university school of theology, in the bulletin of that school. The alumni of the institution were circularized with questionnaires, 924 responding. Of these, 372 gave farming as their fathers' occupation. The manse ranked second as a contributor of clergymen, 142 admitting that they hailed from parsonages. Business offered its share with the sons of 48 merchants, 14 manufacturers, 25 contractors and 8 salesmen. Among artisans the carpenters were far in the lead, with 27 coming from such homes. The professionals made a poor showing in proportion to their cultural advantages, giving only 35. Of these, 13 were sons of physicians, 7 came from the homes of lawyers, and 7 had teachers for sires.

Theological School 100 Years Old

Newton Theological institution, Newton Center, Mass., will be 100 years old next summer, and will celebrate the event fittingly at the time of its commencement exercises. Addresses will be given by Pres. George E. Horr, who has been a member of the faculty for almost a quarter of the seminary's life; Pres. A. Lawrence Lowell, of Harvard; Pres. W. H. P. Faunce, of Brown, and others.

Sunday Teas Denounced by Canadian Primate

Sunday afternoon teas, followed by dancing, have come in for severe reprobation at the hands of Archbishop Matheson, of Rupert's Land, and Anglican primate of all Canada. The archbishop does not hold himself to be a puritan, but he sees in such social practices a certain undermining of the influence of religion and the church. Religion in the home he holds to be impossible where such customs obtain.

Protestant School in Madrid Saved

El Porvenir, a Protestant school of college grade in Madrid, Spain, recently found itself in financial straits. Unless it could secure the payment of a \$20,000 mortgage by Dec. 31, 1924, its entire property, said to be worth about \$500,000, would pass into the hands of the Jesuit order. Protestant churches in other parts of Europe were appealed to but, because of post-war conditions, could do little to meet the emergency. Representatives

coming to the United States were put in touch with the Federal Council of Churches and the American representative of the central bureau for the relief of European churches. Through them individual subscriptions were obtained in amount sufficient to save the Madrid institution, which is now considering plans for the enlargement of its work.

Tablet Marks First Church Radio Service

A tablet recently placed in Calvary Episcopal church, Pittsburgh, Pa., states that on Jan. 2, 1921, the first church service in history was broadcast from there by the Westinghouse company. The tablet bears a legend showing it to have been erected "by the unseen congregation."

Labor Shows Growing Interest in International Problems

The growth of a new breadth of interest on the part of American labor is suggested by the February issue of the Locomotive Engineers Journal, which devotes most of its space to a consideration of "Imperialism and the Next War." Dr. Samuel Guy Inman, of the committee on cooperation in Latin America, is among the contributors, discussing the part being played by imperialism in fomenting difficulties in Latin America. Other writers discuss conditions in India, China, Canada and the Virgin islands.

Babson Says Prohibition Has Done It

Roger W. Babson, American financial advisor and statistical expert, is authority for the statement that prohibition is responsible for the improved business conditions in this country. Says he: "The great improvement in business which followed the war, and is so clearly shown in the Babson chart, was very largely the result of the influence of prohibition and the salvage of our former waste of two billion dollars or more each year due to the liquor traffic. I know of no other way to account for the great impetus in home building, the tremendous numbers of new automobiles purchased, the larger volume of department store sales, accompanied at the same time by a continued swelling of savings bank deposits when the tendency of business as a whole should normally have been downward."

Country Pastor Seeks Auto Tourists

Located a block off the great Columbia highway, halfway between Portland and Crown Point, Ore., the Smith Memorial Presbyterian church, under the leadership of its pastor, Rev. E. R. D. Hollensted, has begun a definite campaign to attract auto tourists into its services. Large bill-

boards have been erected at intervals along the highway, pointing the way to the church and inviting tourists to share in the services. Mr. Hollensted says that more persons pass within a block of the doors of his rural church on Sunday morning than pass any downtown church in Portland, and he expects to build a large congregation out of these transients. Free parking space and a registration book are provided.

Name Officers of Protestant Editorial Council

Dr. Paul S. Leinbach, of the Reformed Church Messenger, becomes president, Dr. E. C. Wareing, of the Western Christian Advocate, vice-president, and Dr. S. M. Cavert, of the Federal Council of Churches, secretary-treasurer of the editorial council of the Protestant religious press, according to elections recently made. Dr. H. B. Grose, of the Y.M.C.A., is made chairman of the eastern division, with Dr. Frederick Lynch, of Christian Work, and Dr. W. E. Gilroy, of the Congregationalist, as his associates. The western division will be under the chairmanship of Mr. O. R. Williamson, of the Continent, with Dr. D. B. Brummitt, of the Northwestern Christian Advocate, and Dr. C. C. Morrison, of The Christian Century, associated. Dr. B. A. Abbott, of the Christian-Evangelist, is to be chairman of the southern division, with Dr. W. S. Campbell, of the Presbyterian of the South, and Dr. J. A. Burrow, of the Methodist Advocate, Nashville, on the committee.

Calls Princeton Seminary Presbyterian Hope

In describing the danger confronting the Presbyterian church of surrendering to "every kind of religious adventurer and theological freebooter," Dr. Clarence E. Macartney, of Philadelphia, moderator of the general assembly, told the alumni of Princeton Theological seminary that "the historic polity and the blood-bought doctrines of the Presbyterian church are in danger," and warned Princeton against the example of Union Theological seminary, with its "sad declension from Presbyterian standards." "Princeton

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